Wa 'Inda'idhin Dahikar-Rasul
When Prophet Muhammad
(PBUH) Smiled

This Beloved {PBUH} Smiling

هذا الحبيب ﷺ مبتسماً

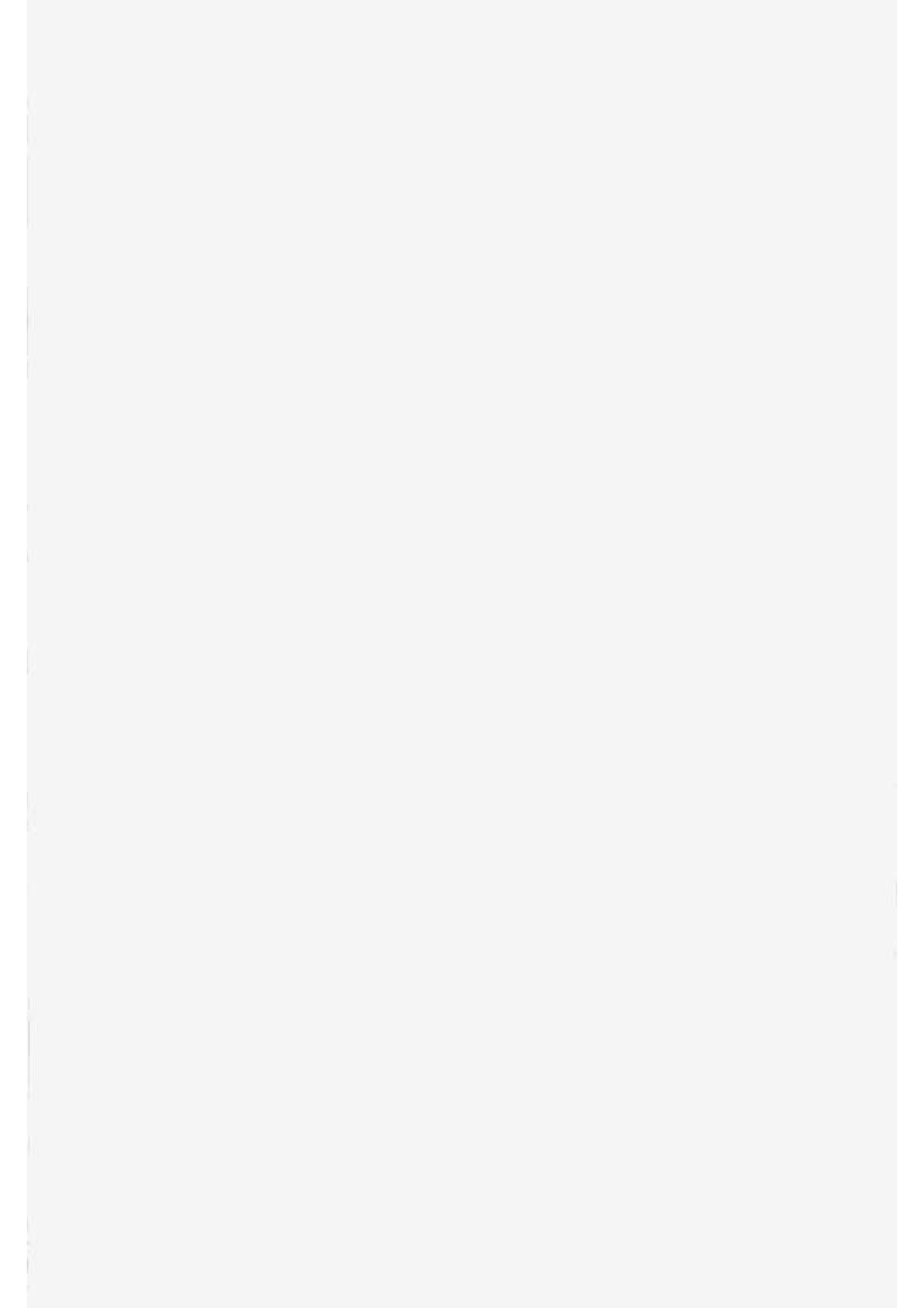
Compiled by:
Muhammad `Ali `Uthmân Mujâhid

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Muhammad M. `Abdul-Fattâh

Edited By:
Reima Y. Shakeir

صلى الله عليه وسلم

Dar Al-Manarah
For Translation, Publishing & Distribution



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(This Beloved [PBUH] Smiling)

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Mujâhid, Muhammad `Alî `Uthmân.

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When Prophet Muhammad (PBUH) Smiled
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هذا الحبيب ﷺ مبتسما

Muhammad `Alî `Uthmân Mujâhid;
Translated by M. `Abdul-Fattâh;
edited by Reima Y. Shakeir.
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بسم الله الرحمن الرحيم

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Preface

Praise be to Allah Who makes whom He wills laugh and makes whom He wills weep, and blessings and peace of Allah be upon His Prophet Muhammad whom He sent as a source of guidance to Muslims even through his smiles and tears, as well as upon his household, Companions, and whoever follows his guidance until the Day of Resurrection.

"*Smile with the Prophet (PBUH)*" This is the aim we seek to accomplish by publishing this book ***"Wa `Inda'idhin Dahikar-Rasûl"* (When Prophet Muhammad [PBUH] Smiled)**, which contains a number of situations in which the Prophet (PBUH) smiled. By reading the *hadîth*s which include these situations, you, dear reader, can smile along with the Prophet (PBUH) and recall the feeling that made him (PBUH) smile in the situation in question, be it happiness, delight, wonder, astonishment, or any other feeling. We invite you to join us in this special and blessed journey with the smiles of our beloved Prophet (PBUH), for this is apt to benefit you in two ways: to learn from the Prophetic guidance included in the mentioned *hadîth*s and to smile with the Prophet (PBUH).

Al-Manarah is grateful to every one who has helped in compiling, preparing, translating, or editing the contents of this book, or during any stage of work. We also invoke Allah to make this effort purely exerted for His Sake.

Al-Manarah Manager

Muhammad `Uthmân

Translator's Note

All praises are due to Allah, Lord of the worlds, and peace and blessings be upon His Prophet Muhammad, his household, his Companions, and whoever follows them on the path of guidance until the Day of Resurrection.

I would like to draw the attention of our readers to the methodology I have followed in translating this book. It can be explained as follows:

1. I have abridged the titles of the main parts of the book, because they are prolonged and extended in most cases and literal translation of such titles into English may not be recommended. However, the English translation of each title hopefully meets the same meaning of the Arabic title in question.

2. I have kept to the Arabic texts of *hadîth*s and any mandatory addition that has been inserted within the translated text for the purpose of clarification and the like is separated from the direct translation of the Arabic text in question with parentheses.

3. For making it easy for English-speaking readers – especially the new converts among them

– to follow up the references of *ḫadîths*, I have abridged these references and in most cases I have mentioned only the name of the person who recorded or transmitted the *ḫadîth* in question and the number of the *ḫadîth* if there is any. Still, certain necessary additions have been translated yet as exceptions or as first-time notifications. After all, those to whom it may concern can follow up the list of references (bibliography) appended at the end of the book for more details about the books from which these *ḫadîths* have been derived through their numbers.

4. I have not translated the lexical explanations inserted in footnotes – unless mandatory – as these explanations and the meanings related to them have been considered in the translation of the word or words in question inside the text of the related *ḫadîth* or between parentheses. The same rule applies to any commentary that helps in understanding any part of a *ḫadîth*, for the translation of the *ḫadîth* in question relied in some way or another on what is understood from such a commentary.

5. The Arabic word "*ḏaḫika*" as attributed to the Prophet (PBUH) constitutes the common denominator of this book. It has been translated with the English infinitive "to smile" and not "to laugh" because the real meaning of *ḏaḫika* "as attributed to the Prophet (PBUH)" can be rendered into English through "to smile" and not

"to laugh". In his *Fathul-Bârî* Imam Ibn Hajar has mentioned that one of the qualities of the Prophet (PBUH) is that his *dahik* (laughing) was the same like *tabassum* or smiling (of others).[1]

6. Certain words have been transliterated and for their detailed definitions a glossary has been prepared and placed at the end of the book. Also for facilitating the job of keeping up with the Arabic transliterated terms, a table of the transliteration system applied in this book has been appended as well.

It is also worth mentioning that the translation of the meaning of the Qur'ânic verses quoted in the text is taken from Dr. Muhammad Tâjud-Dîn Al-Hilâlî and Dr. Muhammad Muhsin Khân's *Interpretation of the Meaning of the Noble Qur'ân.*

Finally, we ask Allah to make this effort purely exerted for His Sake and to make it easy for as many Muslims as possible to benefit from it. Amen!

Translator

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12/11/1425 AH – 23/12/2004 AC

[1] See *Fathul-Bârî*, vol. 9, the book on "Marriage," the section dealing with "When a man advises his daughter as regards her relation with her husband".

Author's Introduction

All praises are due to Allah. They are blessed and good praises which are tantamount to His favors and His continually increasing blessings. Glorified and Exalted be the One Who says, ﴾*And that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep.*﴿[1] And Allah's blessings and peace be upon Prophet Muhammad, after whom there is no prophet, as well as upon his household and his Companions.

This book, ***Wa `inda'idhin Dahikar-Rasûl* (When Prophet Muhammad Smiled)** contains a collection of situations in which the Messenger of Allah (PBUH) laughed, yet (it should be known that) most of his laughing was (like our normal) smiling. Moreover, it has been authentically narrated that he (PBUH) said,

> *"Do not laugh (too) much, for (too) much laughing (is apt to) deaden the heart."*[2]

Moderation is required in handling everything, as every quality comes between two extremes,[3] and Islam is a flexible religion, that is, it is a

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[1] Qur'ân, An-Najm: 43.

[2] Transmitted by At-Tirmidhî on the authority of Abû Hurayrah, may Allah be pleased with him, No. 4284.

[3] e.g., "courage" comes between "cowardice" and "temerity". (Translator)

religion of moderation. That is why the Prophet (PBUH) said,

> *"Your smiling in the face of your (Muslim) brother is an act of charity."*[1]

It has also been narrated that `Abdullâh Ibnul-Hârith Ibn Jaz', may Allah be pleased with him, said,

> "I have never seen any one who would smile much more than the Messenger of Allah (PBUH)."[2]

Furthermore, Ibn `Umar, may Allah be pleased with him, was once asked, "Did the Companions of the Messenger of Allah (PBUH) use to laugh?" He answered, "Yes, but the faith in their hearts was bigger (i.e., superior) than mountains."

There are certain proprieties related to laughing as instructed by the Messenger of Allah (PBUH). They include his forbidding his Companions to laugh at the passing of wind and said, "*Why should (any) one of you laugh at that which he himself does?*"[3] Also, he (PBUH) used to smile in situations in which (people would normally) laugh (or smile). Interestingly enough, there are various causes of laughing, including: (i)

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[1] Transmitted by Ibn Hibbân in his *Sahîh*, No. 473.

[2] Transmitted by At-Tirmidhî, No. 3794, and by Ahmad in his *Musnad*.

[3] Transmitted by Muslim in his *Sahîh*.

things that arouse wondering, (that is) things that people find strange and things which rarely happen; (ii) things that arouse joy and happiness; and (iii) things that arouse anger, and this kind of anger is normally so vigorous that it causes the person in question to laugh because of the thing which has stimulated that anger; this may also be accompanied by his feeling that he is able to defeat his opponent and that the latter is under his control. Such a person may moreover laugh when he manages to restrain his anger and turn away from the person who has enraged him.

Now, dear readers, you may enjoy the situations in which the Messenger of Allah (PBUH) smiled. And I ask Allah, Glorified and Exalted be He, to gather us together in "the home that will remain forever" (i.e., the Hereafter) facing each other on thrones, laughing, and full of joy in the Gardens of delight (Paradise). I also ask you to invoke Allah for me as well as for all Muslims, males and females.

Muhammad `Alî `Uthmân Mujâhid

He (PBUH) Smiled at the Two-winged Horse

عن عائشة – رضي الله عنها –:

« قدم رسول الله ﷺ من غزوة تبوك أو خيبر وفي سَهوتها سترٌ فهبت الريح فكشفت ناحية الستر عن بنات لعائشة لُعَب، فقال: « **ما هذا يا عائشة** ؟ » قالت: « بناتي » ،– ورأى بينهن فرساً له جناحان من رقاع، فقال: « **ما هذا الذي أرى وسطهن** ؟ » قالت: « فرسٌ » قال: « **وما هذا الذي عليه** ؟ » قلت: « جناحان » ، قال: « **فرسٌ وله جناحان** ؟ » قالت: « أما سمعت أن لسليمان خيلاً لها أجنحة »، قالت: « **فضحك** رسول الله ﷺ حتى رأيت نواجذه ».

It has been narrated that `Â'ishah, may Allah be pleased with her, said (that)

The Messenger of Allah (PBUH) had returned from the Tabûk battle or that of Khaybar when wind blew swiftly and removed a screen that was on `Â'ishah's *sahwah*[1] and thus uncovering (some of) her dolls. He (PBUH) said, "*What is this, O `Â'ishah!?*" She said, "My dolls." He (PBUH) saw among them a horse that had two wings made of patches, so he said, "*What is it that I see among them?*" She said, "A horse." He said, "*And what is*

[1] According to *Lisânul-`Arab*, *sahwah* has more than one meaning, including the following: (i) something similar to a small case where luggage are kept; (ii) something made from three or four rods on which luggage can be placed; and (iii) something similar to a shelf or ply on which things are placed.

that (thing) on it?" She said, "Two wings." He said, "*A horse with two wings?*" She said, "Have you not heard that (Prophet) Sulaymân (Solomon) had horses with wings?"

`Â'ishah said,

"Thereupon the Messenger of Allah (PBUH) **smiled** until I could see his molar teeth."[1]

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[1] Recorded in *Sunan Abû Dâwûd*, No. 4938 and transmitted by An-Nasâ'î in *As-Sunanul-Kubrâ*, No. 8857. It is worth mentioning that it has been authentically narrated through many ways and chains of transmission that the Messenger of Allah (PBUH) forbade (making or having) statues and drawings (of similar nature). Therefore, it is probable that (the situation mentioned above) happened when he (PBUH) had returned from the Khaybar battle according to the narration of Abû Salamah on the authority of `Â'ishah, and that it had taken place before forbidding statues and drawings. Abû Hurayrah, may Allah be pleased with him, was one of those who narrated that the Prophet (PBUH) forbade them, and he confessed Islam at the time when Khaybar was conquered, so he must have heard (that forbiddance from the Prophet) after that, and Allah knows best.

He (PBUH) Smiled when Umm Ayman Drank His Urine

عن أم أيمن – رضي الله عنهما – قالت:

« قام النبي ﷺ من الليل إلى فخارة من جانب البيت، فبال فيهـا فقمت منن الليل وأنا عطشى فشربت ما في الفخارة وأنا لا أشعر فلما أصبح النبي ﷺ قال: « **يا أم أيمن قومي إلى تلك الفخارة فاهريقي ما فيها** » قلت: « قد والله شربت ما فيها »

قال: « **فضحك** رسول الله ﷺ حتى بدت نواجذه ثم قال: « **أمـا أنك لا يفجع بطنُك بعده أبداً** »»

It has been narrated that Umm Ayman, may Allah be pleased with her, said,

"Once the Prophet (PBUH) got up during the night and urinated in a pottery vessel placed at the side of the house. I got up at night feeling thirsty so I drank the (urine) that was in the pottery vessel yet I did not perceive (that it was urine). In the morning the Prophet (PBUH) said, '*O Umm Ayman, pour out what is in this pottery vessel.*' I said, 'By Allah, I drank what was in it.' The Messenger of Allah (PBUH) **smiled** until his molar teeth became visible, then he said, '*Behold! Your abdomen will never be afflicted (by any harm) from now on.*'"[1]

[1] Transmitted by Al-Ḫâkim and Aṯ-Ṯabarânî.

He (PBUH) Smiled because of a Man's Reaction on the Day of Resurrection

عن أبي ذر – رضي الله عنه – قال:

« قال رسول الله ﷺ : « يؤتى بالرجل يوم القيامة فيُقال: « اعرضوا عليه صغار ذنوبه » قال: « فتُعْرَضُ عليه ويُخبأ عنه كبارها »، فيقال: « عملت يوم كذا وكذا . كذا وكذا وهو مُقر لا يُنكر وهو مُشفق من الكبار، فيقال: « أعطوه مكان كل سيئة حسنة » قال: فيقول: « إن لي ذنوباً ما أراها ! »

قال: « قال أبو ذر – رضي الله عنه – : « فلقد رأيت رسول الله ﷺ ضحك حتى بدت نواجذه » »

It has been narrated that Abû Dharr, may Allah be pleased with him, said,

"The Messenger of Allah (PBUH) said, '*A man will be brought on the Day of Resurrection and it will be said, 'Display his minor sins before him.' Then they will be displayed before him and the major ones will be hidden from him.' Then it will be said, 'You committed (such and such sins) on such and such days,' and he will confess (all that) without denying (anything) yet he will be afraid of the major (sins). Then it will be said, 'Give him a good deed instead of*

each evil one.' He will say, 'I do have sins that I am not seeing!'[1]"

Abû Dharr, may Allah be pleased with him, said,

"I did see the Messenger of Allah (PBUH) **smiling** until his molar teeth became visible."[2]

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[1] Meaning: There are sins other than the ones that the angels have displayed before him. This man wants, by saying this, that these sins be displayed too so that he can be given good deeds instead of them. And, Allah knows best. (Translator)

[2] Transmitted by Ahmad in his *Musnad*, and by At-Tirmidhî with a similar wording, No. 2596.

He (PBUH) Smiled when a Woman Was Keen to Perform Pilgrimage with Him

عن ابن عباس – رضي الله عنهما – قال:

« أراد رسول الله ﷺ الحج فقالت امرأة لزوجها «حج بي مع رسول الله ﷺ » فقال: « ما عندي ما أحج بك عليه ؟ » قالت: « فحج بي على ناضحك » فقال: « ذاك نعتقبه أنا وولدك » قالت: « فحج بي على جملك فلان » قال: « ذلك حبيس في سبيل الله » قالت: « فبع تمر رقك » قال: « ذاك قوتي وقوتك » قال: « فلما رجع النبي ﷺ من مكة أرسلت إليه زوجها » فقالت: « أقْرِأ رسول الله ﷺ مني السلام وسَلْهُ ما يعدل حجة معك ؟ » فأتى زوجها النبي ﷺ » فقال: «يا رسول الله إن امرأتي تقرئك السلام ورحمة الله وأنها قالت: « أن أحج بها معك » فقلت لها: «ليس عندي » قالت: «فحج بي على جملي فلان » فقلت لها: « ذلك حبيس في سبيل الله » قال النبي ﷺ : « **أما إنك لو كنت حججت بها كان في سبيل الله** » ».

فقال: « **فضحك** النبي ﷺ تعجباً من حرصها على الحج ».

قال: « وإنها أمرتني أن أسألك ما تعدل حجة معك » قال: « **أقرأها مني السلام ورحمة الله وأخبرها أنها تعدل حجة معي عُمْرَةٌ في رمضان.**»

It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said,

"The Messenger of Allah (PBUH) (declared that he) wanted to go on pilgrimage (*H̲ajj*) so a woman

said to her husband, 'Take me to perform pilgrimage with the Messenger of Allah (PBUH).' He said, 'I do not have (a mount) to take you for pilgrimage on.' She said, 'So take me for pilgrimage on your water-carrying camel.' He said, 'This is (a camel) that your son and I alternately ride.' She said, 'Then take me for pilgrimage on your such and such camel.' He said, 'It is confined (as an endowment) in the cause of Allah.' She said, 'So sell your palm-dates.' He said, 'This is both my and your food.' When the Prophet (PBUH) came back from Makkah (Mecca), she sent her husband to him and said, 'Convey to the Messenger of Allah (PBUH) my *salâm*[1] and ask him about what would be equivalent to performing pilgrimage with him.' Her husband went to the Prophet (PBUH) and said, 'O Messenger of Allah, my woman (wife) sends you her *salâm* and *rahmatu-llâh*[2]. She told me to take her for pilgrimage with you and I told her that I did not have (a mount). Then she told me to take her for pilgrimage on such and such camel of mine but I told her it was confined (as an endowment) in the cause of Allah.' The Prophet (PBUH) said, '*Had you taken her for pilgrimage, that would have been in the cause of Allah (as well).*' He (the man) said, 'The Prophet (PBUH) **smiled** as he was astonished at her keenness to perform pilgrimage (with him).' He said (to the Prophet), 'She

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[1] Meaning the Islamic salutation known as "*As-Salâmu `Alaykum wa Rahmatu-llâh* (Allah's peace and mercy be upon you)". (Translator)

[2] It is included in the second part of the Islamic salutation mentioned in the previous footnote. (Translator)

also told me to ask you about what is equivalent to performing pilgrimage with you.' He (PBUH) said, '*Convey to her my salâm and rahmatu-llâh and that performing minor pilgrimage (`Umrah) in (the month of) Ramadân is equal to performing pilgrimage with me.*'"[1]

[1] Transmitted by Al-Hâkim in *Al-Mustadrak*, and by Ibn Khuzaymah and others.

He (PBUH) Smiled at a Comment of Suhayb

عن صهيب بن سنان – رضي الله عنه – قال:

« قدمت على رسول الله ﷺ بالهجرة وهو يأكل تمراً فأقبلت آكل التمر وبعيني رمد فقال: « **أتأكل التمر وبك رمد ؟** » فقلت: « إنما آكل على شقي الصحيح ليس به رمد » قال: « **فضحك** رسول الله ﷺ » »

It has been narrated that Suhayb Ibn Sinân, may Allah be pleased with him, said,

"I came upon the Messenger of Allah (PBUH) emigrating (to Madînah [Medina]) when he was eating dates, so I started to eat dates (with him). I had sore eyes (at that time), so he (PBUH) said, '*Do you eat dates while having sore eyes*?' I said, 'Actually, I am eating with my sound part which has no sore!' So, the Messenger of Allah (PBUH) **smiled**."[1]

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[1] Transmitted by Al-Hâkim.

He (PBUH) Smiled when `Â'ishah was Keen to Know Allah's Most Supreme Name

عن عائشة – رضي الله عنها – قالت:

سمعت رسول الله ﷺ يقول: « **اللهم إني أسألك باسمك الطاهر الطيب المبارك الأحب إليك الذي إذا دعيت به أجبت، وإذا سئلت به أعطيت، وإذا استرحمت به رحمت، وإذا استفرجت به فرجت** »

قالت: « وقال ذات يوم: « **يا عائشة، هل علمت أن الله قد دلني على الاسم الذي إذا دعي به أجاب ؟** » قالت: « فقلت: يا رسول الله، بأبي أنت وأمي فعلمنيه » ، قال: « **إنه لا ينبغي لك يا عائشة** » قالت: « فتنحيت وجلست ساعة، ثم قمت فقلبت رأسه » ، ثم قلت: « يا رسول الله علمنيه »، قال: « **إنه لا ينبغي لك يا عائشة أن أعلمك، إنه لا ينبغي لك أن تسألين به شيئاً من الدنيا** » قالت: « فقمت فتوضأت، ثم صليت ركعتين، ثم قلت: « اللهم إني أدعوك الله وأدعوك الرحمن، وأدعوك البر الرحيم، وأدعوك بأسمائك الحسنى كلها، ما علمت منها وما لم أعلم، أن تغفر لي وترحمني » قالت: « **فاستضحك** رسول الله ﷺ ، ثم قال: « **إنه لفي الأسماء التي دعوت بها** ».

It has been narrated that `Â'ishah, may Allah be pleased with her, said,

"I heard the Messenger of Allah (PBUH) saying, *'O Allah! I ask You with Your Name which is pure, good, and blessed, which is the dearest (Name) to*

You, and by virtue of which You respond to invocation if You are invoked with it, give (those who ask You for things) if You are asked with it, have mercy (upon those who ask You for mercy) if You are asked for mercy with it, and drive away (worries, grief, etc.) if You are asked for that with it.'"

She also said,

"And once he said, '*O `Â'ishah, do you know that Allah has guided me to the Name with which He responds to invocation if He is invoked with it?*' I said, 'O Messenger of Allah—I ransom you with my father and my mother—let me know it.' He said, '*You should not (know) it, O `Â'ishah.*' So, I stepped aside and sat for an hour (i.e., for some time) then stood up and turned his head around, then I said, 'O Messenger of Allah, let me know it.' He said, '*You should not (know) it (nor should I) let you know it. (Also,) you should not ask for anything related to worldly life with it.*' Therefore, I performed ablution then performed two *rak`ahs* (units of prayer) then said, 'O Allah! I invoke You as the All-Merciful, I invoke You as *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous) and the Ever Merciful, and I invoke You with all Your Most Beautiful Names, including what I know of them and what I do not know, to forgive me and have mercy upon me!' The Messenger of Allah (PBUH) **smiled** then said, '*It is one of the Names with which you have (just) invoked (Allah).*'"[1]

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[1] Transmitted by Ibn Mâjah, No. 3943.

He (PBUH) Smiled because of Nu`aymân and Suwaybit

عن أم سلمة – رضي الله عنها – :

« أن أبا بكر خرج تاجراً إلى بصرى ومعه نعيمان وسويبط بن حرملة وكلاهما بدري وكان سويبط على الزاد فجاءه نعيمان فقال: « أطعمني » فقال: « لا، حتى يأتي أبو بكر » وكان نعيمان رجلاً مضْحَاكاً مزاحاً، فقال: « لأغيظنك »، فذهب إلى أناس جلبوا ظَهْراً، فقال: « ابتاعوا مني غلاماً عربياً فارهاً وهو ذو لسان ولعله يقول: أنا حر فإن كنتم تاركيه لذلك فدعوني لا تفسدوا على غلامي »، فقالوا: « بل نبتاعه منك بعشر قلائص». ، فأقبل بها يسوقها، وأقبل بالقوم حتى عقلها ثم قال للقوم: «دونكم هو هذا»، فجاء القوم فقالوا: « قد اشتريناك»، قال سويبط: « هو كاذب أنا رجل حر، فقالوا: « قد أخبرنا خبرك » وطرحوا الحبل في رقبته فذهبوا به فجاء أبو بكر فأُخْبِرَ فذهب هو وأصحاب له فردوا القلائص وأخذوه، **فضحك** منها النبي ﷺ وأصحابه حولاً ».

It has been narrated on the authority of Umm Salamah, may Allah be pleased with her, (that)

Abû Bakr went out on a business journey to Busrâ accompanied by Nu`aymân and Suwaybit Ibn Harmalah, and both of them witnessed the battle of Badr. Suwaybit was in charge of provisions, so Nu`aymân came to him and said, "Feed me." He said, "No, until Abû Bakr comes (back)." Nu`aymân was a humorous man of wit and a sense of humor, so he

said (to him), "I will surely enrage you." Then he went to a group of people who had brought camels specified for riding. He said to them, "Purchase from me an active Arab lad. He is talkative and thus he may claim that he is free; so if you (intend to) let him do that, then leave me alone and do not cause me to lose my lad." They said, "No, we buy him from you for ten *qalâ'is* (young she-camels)." Thus, he (Nu`aymân) came driving them (the camels) and accompanied (those) people until he chained (the camels). After that he said to them, "This is (the lad). You can take him." So, they came and said (to Suwaybit), "We have bought you." Suwaybit said, "He is a liar! I am a free man!" They said, "He has informed us (all) about your (reaction beforehand)." Then they placed a rope around his neck and went away with him. When Abû Bakr came (back) he was told (about that). Therefore, he went (to those people) in the company of some of his fellowmen, returned the young she-camels, and took him (back). The Prophet (PBUH) and his Companions (used to) **smile** because of that (story) for a year (i.e., for a long time).[1]

[1] Transmitted by Ahmad, No. 26281, and by others.

He (PBUH) Smiled because of Abû Ayyûb Al-Anṣârî

عن أبي هريرة – رضي الله عنه – قال:

« لما دخل رسول الله ﷺ بصفية – رضي الله عنها –، بات أبو أيوب على باب النبي ﷺ فلما أصبح فرأى رسول الله ﷺ كبَّر ومع أبي أيوب السيف، فقال: « يا رسول الله ﷺ كانت جارية حديثة عهد بعرس وكنتَ قتلت أباها وأخاها وزوجها، فلم آمنها عليك » **فضحك** رسول الله ﷺ وقال له: « **خيراً** » »

It has been narrated that Abû Hurayrah, may Allah be pleased with him, said,

"(At the night) when the Messenger of Allah (PBUH) consummated marriage with Safiyyah, may Allah be pleased with her, Abû Ayyûb (Al-Anṣârî) spent the night at the door of the Prophet (PBUH). In the morning, he said '*Allâhu akbar* (Allah is the Greatest)' (out of joy) on seeing the Messenger of Allah (PBUH). Abû Ayyûb had a sword with him (during that time). He said, 'O Messenger of Allah, this (Safiyyah) is a girl who has been wedded recently, and you killed her father, brother, and husband, so I was not sure you would be safe with her.' The Messenger of Allah (PBUH) **smiled** and said to him, '*(That is) good.*'"[1]

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[1] Transmitted by Al-Hâkim, No. 6861.

He (PBUH) Smiled when Safînah Drank His Blood

عن سفينة – رضي الله عنه – قال:

« احتجم النبي ﷺ قال: «**خُذ هذا الدم فادفنه من الدواب والطير والناس** »

فتغيبت فشربته ثم ذكرت ذلك له **فضحك** »

It has been narrated that Safînah, may Allah be pleased with him, said,

"The Prophet (PBUH) applied cupping and said, '*Take this blood and bury it (to keep it away) from beasts, birds, and people.*' I stayed away (for a while) and drank it then mentioned that to him (PBUH) and he **smiled**."[1]

[1] Transmitted by At-Tabarânî and Al-Bazâr as mentioned in Al-Haythamî's *Majma`uz-Zawâ'id*.

He (PBUH) Smiled on Being Asked to Ask Allah for a Kingdom like Sulaymân's

عن عبد الرحمن بن أبي عقيل – رضي الله عنه – قال:

« انطلقت في وفد إلى رسول الله ﷺ فأتيناه، فأنخنا بالباب، وما في الناس أبغض إلينا من رجل نَلِجُ عليه، فما خرجنا حتى ما كان في الناس أحب إلينا من رجل دخلنا عليه، فقال قائلٌ منا: « يا رسول الله ألا سألت ربك مُلكاً كمُلك سليمان ؟ » ، قال: « **فضحك** ثم قال: « **فلعل لصاحبكم عند الله أفضل من مُلك سُليمان ؟ إن الله لم يبعث نبياً إلا أعطاه دعوة، منهم من اتخذ بها دُنياه فأعطيها ومنهم من دعا بها قومه إذا عصوه فأُهلكوا بها، وإن الله أعطاني دعوة فاختبأتها عند ربي شفاعة لأُمتي يوم القيامة** » »

It has been narrated that `Abdur-Rahmân Ibn Abû `Aqîl, may Allah be pleased with him, said,

"I went to the Messenger of Allah (PBUH) in the company of a delegation. We dismounted at (his) door while feeling no more hatred toward a man than that which we had toward (that) man we were (about to enter) upon (i.e., the Prophet), and when we left we had felt no more love for a man than that which we had for (that) man (whose house) we had left (i.e., the Prophet). One of us said, 'O Messenger of Allah, why do you not ask your Lord for a kingdom like that of (Prophet) Sulaymân (Solomon)?' He (PBUH)

smiled then said, '*Perhaps your companion (meaning himself) have (something) with Allah which is better than Sulaymân's kingdom. Verily, Allah did not send a Prophet (as a Messenger to people) except with an invocation (to which He would respond positively): one of them would use it to ask for some worldly thing and he was granted that, and some other one would use it to invoke (Allah) against his people when they disobeyed him so they were destroyed as a result of it. Surely, Allah has granted me an invocation (like them), but I have kept it with my Lord as (a way to get the right of) intercession for the sake of my Ummah (followers) on the Day of Resurrection.*'"[1]

[1] Transmitted by At-Tabarânî and Al-Bazâr also as mentioned in *Majma`uz-Zawâ'id*.

He (PBUH) Smiled when Jâbir Paid Back His Father's Debt

عن جابر بن عبد الله – رضي الله عنهما – قال:

« توفي أبي وعليه دين، فعرضت على غرمائه أن يأخذوا التمر بما عليه، فأبوا ولم يروا أن فيه وفاء، فأتيت النبي ﷺ ، فذكرت ذلك له، فقال: « **إذا جددته، فوضعته في المربد، فآذني** » ، فلما جددته، ووضعته في المربد، أتيت رسول الله ﷺ ، فجاء ومعه أبو بكر وعمر، فجلس عليه، فدعا بالبركة ثم قال: « **ادع غرماءك فأوفهم** »، قال: « فما تركت أحداً له على أبي دين إلا قضيته، وفضل ثلاثة عشر وسقاً: سبعة عجوة، وستة لون، فوافيت مع رسول الله ﷺ المغرب، فذكرت ذلك له، **فضحك** ﷺ ، وقال: « **ائت أبا بكر وعمر فأخبرهما ذلك** » ، فأتيت أبا بكر وعمر، فأخبرتهما، فقالا: « إذ صنع رسول الله ﷺ ما صنع قد علمنا أنه سيكون ذلك. » »

It has been narrated that Jâbir Ibn `Abdullâh, may Allah be pleased with him, said,

"My father died when he was in debt. I told his creditors to take the dates (of my garden) in lieu of the debt of my father, but they refused that, thinking that it would not be enough for covering the debt. So, I went to the Prophet (PBUH) and told him about it. He said (to me), '*When you pluck the dates and collect them in the mirbad (i.e., a place where dates are dried), call me.*' When I plucked the dates I put them in the *mirbad*, then I went to the Messenger of Allah

(PBUH) (and told him about that). He (PBUH) came accompanied by Abû Bakr and `Umar, and he sat on (i.e., beside) the dates and invoked Allah to bless (them). Then he (PBUH) said, *'Call your creditors and give them their rights in full.'* I paid all my father's creditors in full yet thirteen extra *wasqs*[1] (of dates) remained, seven of which were *`ajwah* (a kind of Madînah's dates) and six were *lawn* (mixed kinds of dates). I met the Messenger of Allah (PBUH) at sunset and informed him about it. He (PBUH) **smiled** and said, *'Go to Abû Bakr and `Umar and tell them about it.'* I went to them and told them (about it) and they said, 'When the Messenger of Allah (PBUH) did what he did, we perceived that that was going to happen.'"[2]

[1] One *wasq* equals sixty *sâ*`s and one *sâ*` equals three kilograms approximately. (Translator)

[2] Transmitted by Ibn Hibbân in his *Sahîh*, No. 6536.

He (PBUH) Smiled because of Sahlah Bint Suhayl

عن عائشة – رضي الله عنها – :

«جاءت سهلة بنت سهيل فقالت: «يا رسول الله إني أرى في وجه أبي حذيفة شيئاً من دخول سالم عليَّ ؟ » فقال: « **أرضعيه** » فقالت: «كيف أرضعه وهو رجل كبير؟ » **فضحك** رسـول الله ﷺ قـال: « **ألست أعلم أنه رجلٌ كبير؟** » ثم جاءت فقالت: « ما رأيت فـي وجه أبي حذيفة شيئاً أكرهه » ».

وسالم – رضي الله عنه – هو: مولى أبي حُذيفة بن عُتبة بـن ربيعة بن عبد شمس بن عبد مناف القرشي وكان من فضلاء الصحابة وكبارهم وهو معدود في المهاجرين لأنه لما أعتقته مولاته زوج أبي حذيفة تولّى أبا حذيفة وتبناه – قبل أن يتم تحريم التبني – فلذلك عد من المهاجرين وهو معدود في بني عبيد من الأنصار لعتق مولاتـه زوج أبي حذيفة الأنصارية.

«كان سالم مولى أبي حذيفة يؤم المهاجرين الأولين وأصحاب النبي ﷺ في مسجد قباء، فيهم أبو بكر وعمر وأبو سلمة وزيـد وعـامر بن ربيعة » وقال فيه رسول الله ﷺ : « **اقرؤوا القرآن من أربعة: من ابن أم معبد ومن أبي بن كعب، ومن سالم مولى أبـي حُذيفـة ومن معاذ بن جبل** » وقال أيضاً: « **هذا سالم مولى أبي حُذيفة الحمد لله الذي جعل في أمتي مثل هذا** ».

ويتساءل سائل كيف تكون رضاعة الكبير وهل تجوز ؟ والإجابة من الحديث الذي أخرجه ابن حبان في صحيحه فعن ابن شهاب أنـه سئل عن رضاعة الكبير فقال:

«أخبرني عروة بن الزبير أن أبا حذيفة بن عتبة بن ربيعة - وكان من أصحاب رسول الله ﷺ وكان قد شهد بدراً، وكان قد تبنى سالماً الذي يقال له: « سالم مولى أبي حذيفة » ، كما تبنى رسول الله ﷺ زيد بن حارثة وأنكح أبو حذيفة سالماً - وهو يرى أنه ابنه - ابنة أخيه فاطمة بنت الوليد بن عتبة بن ربيعة، وهي يومئذ من المهاجرات الأول، وهي يومئذ أفضل أيامى قريش، فلما أنزل الله في زيد بن حارثة ما أنزل فقال: ﴿ ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ ﴾ [الأحزاب: ٥] رد كل واحد ممن تبنى أولئك إلى أبيه، فإن لم يُعلم أبوه رد إلى مولاه، فجاءت سهلة بنت سهيل - وهي امرأة أبي حذيفة وهي من بني عامر بن لؤي - إلى رسول الله ﷺ ، فقالت: « يا رسول الله كنا نرى سالماً ولداً، وكان يدخل عليَّ، وليس لنا إلا بيت واحد، فماذا ترى في شأنه ؟ » فقال رسول الله ﷺ : « **أرضعيه خمس رضعات، فيحرم بلبنك** » ، ففعلت، وكانت تراه ابناً من الرضاعة، فأخذت بذلك عائشة فيمن كانت تحب أن يدخل عليها من الرجال، فكانت تأمر أختها أم كلثوم بنت أبي بكر، وبنات أخيها أن يرضعن من أحبت أن يدخل عليها من الرجال، وأبى سائر أزواج رسول الله ﷺ أن يدخل عليهن بتلك الرضاعة أحد من الناس، وقلن: « ما نرى الذي أمر به رسول الله ﷺ سهلة بنت سهيل إلا رخصة في سالم من رسول الله ﷺ ، لا يدخل علينا بهذه الرضاعة أحد ». فعلى هذا من الخبر كان رأي أزواج رسول الله ﷺ في رضاعة الكبير ».

وروي في الإصابة: أنها كانت تحلب له في إناء قدر رضعته فيشربه سالم في كل يوم حتى مضت خمسة أيام فكان يدخل عليها وهي حاسر رخصة من رسول الله ﷺ لسهلة، رضي الله عنها .

It has been narrated that `Â'ishah, may Allah be pleased with him, said,

"Sahlah Bint Suhayl came (to the Prophet) and said, 'O Messenger of Allah, I observe something (i.e., change) on the face of Abû Hudhayfah (her husband) because of Sâlim's entering upon me.' He (PBUH) said, '*Suckle him.*' She said, 'How can I suckle him while he is a big (mature) man?' On that the Messenger of Allah (PBUH) **smiled** and said, '*Do I not know that he is a big (grown) man?*' (Later on) she came and said, 'I do not see anything dislikeable on Abû Hudhayfah's face (any more).'"[1]

Sâlim, may Allah be pleased with him, was a freed slave (*mawlâ*) of Abû Hudhayfah Ibn `Utbah Ibn Rabî`ah Ibn `Abd Shams Ibn `Abd Manâf. He belonged to Quraysh and was a virtuous and prominent Companion. He was also counted as one of the Muhâjirûn (emigrants to Madînah) because when his mistress – Abû Hudhayfah's wife – emancipated him, Abû Hudhayfah took care of him and adopted him – before prohibiting adoption – and that is why he was regarded as one of the Muhâjirûn. However, he is also counted among Banû `Ubayd as one of the Ansâr (Helpers of Madînah) because he was emancipated by his "Ansârî" mistress Abû Hudhayfah's wife.[2]

"Sâlim, the freed slave of Abû Hudhayfah, used to lead the early Muhâjirûn and the Companions of the

[1] Transmitted by Ahmad in his *Musnad*, No. 23716.

[2] *Asadul-Ghâbah*, vol. 2, p. 258.

Prophet (PBUH) (in prayer) in the mosque of Qubâ', and those included Abû Bakr, `Umar, Abû Salamah, Zayd, and `Âmir Ibn Rabî`ah."[1]

And, it has been narrated that the Messenger of Allah (PBUH) said about him,

"Recite the Qur'ân (i.e., learn how to recite it) from (the following) four (people): Ibn Umm Ma`bad, Ubayy Ibn Ka`b, Sâlim the freed slave of Abû Hudhayfah, and Mu`âdh Ibn Jabal."[2]

He (PBUH) also said,

"This is Sâlim, the freed slave of Abû Hudhayfah. Praise be to Allah Who has made in my Ummah (a person) like this."[3]

Someone may wonder: how can a big man be suckled and is this permissible in principle? The answer to this question can be provided by the following narration which has been recorded by Ibn Hibbân in his *Sahîh*:

It has been narrated on the authority of Ibn Shihâb that he was asked about (the *shar`î* ruling concerning) suckling a big man and he said, "`Urwah Ibnuz-Zubayr told me that Abû Hudhayfah Ibn `Utbah Ibn Rabî`ah – one of the Companions of the Messenger of Allah (PBUH) and one of those who witnessed the battle of Badr – adopted Sâlim who was called "Sâlim the freed slave of Abû Hudhayfah,"

[1] Transmitted by Al-Bukhârî on the authority of Ibn `Umar.
[2] Transmitted by Ibn Hibbân.
[3] A part of a *hadîth* transmitted by Al-Hâkim.

just as the Messenger of Allah (PBUH) had adopted Zayd Ibn Ḥârithah. Abû Ḥudhayfah united in wedlock Sâlim – whom he was treating as his own son – and his niece Fâṯimah Bint Al-Walîd Ibn `Utbah Ibn Rabî`ah. She was then one of the female Muhâjirûn and the best single woman among the Quraysh. Then Allah revealed the following verse concerning Zayd Ibn Ḥârithah, ﴿*Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves)…*﴾ (Qur'ân, Al-Aḥzâb: 5) Therefore, every one who had adopted a person called him by (the name of) his father, and if his father was not known he would be called by (the name of) his master (who emancipated him). Sahlah Bint Suhayl – Abû Ḥudhayfah's wife who was from Banû Âmir Ibn Lu'ayy – came to the Messenger of Allah (PBUH) and said, 'O Messenger of Allah, we used to consider Sâlim a son and thus he would enter upon me (without embarrassment). We do not have except one house, so what do you see concerning his (stay with us)?' The Messenger of Allah (PBUH) said, '*Suckle him five times and he will be prohibited (i.e., unmarriageable) to you because of your (breast) milk.*' (She said,) 'I did so.' And thus she (started to) regard him as her foster son. `Â'ishah applied that (ruling) concerning (strange) men whom she would like to let enter upon her (without being legally forbidden to do so), and she would order her sister Umm Kulthûm Bint Abû Bakr and the daughters of her brother to suckle men whom they would like to let enter upon

them. Nevertheless, all (other) wives of the Messenger of Allah (PBUH) refused to let any man enter upon them by means of such suckling. They said, 'We are of the opinion that (the suckling) ordered by Messenger of Allah (PBUH) to Sahlah Bint Suhayl was nothing but a (special) concession from the Messenger of Allah (PBUH) regarding Sâlim. Therefore, no one is to enter upon us by means of such suckling.' This is how the wives of the Messenger of Allah (PBUH) judged (woman's) suckling a big (grown) man."[1]

In addition to this, it has been narrated in *Al-Isâbah* that she (Sahlah) used to milk for him (Sâlim) in a vessel a quantity (of breast milk) that was tantamount to that of one time of suckling and Sâlim would drink that every day until five days had passed. After that he would enter upon her when she would be bareheaded (or unveiled) as a (special) concession from the Messenger of Allah (PBUH) for Sahlah, may Allah be pleased with her.[2]

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[1] Transmitted by Ibn Hibbân, No. 4215.

[2] In addition to what brother Muhammad, the author of this book, has mentioned here it may be worth mentioning to record in passing this that the *hadîth* concerning Sahlah's suckling Sâlim has also been recorded in *Sunan Ibn Mâjah* where it is mentioned in the commentaries on this *hadîth* that the majority of scholars maintain that the suckling-oriented ruling included in this narration is special for this incident, i.e., for Sahlah and Sâlim, may Allah be pleased with both of them, in particular. See *Sunan Ibn Mâjah*, vol. 1, *hadîth* No. 1943. (Translator)

He (PBUH) Smiled when His Companions Agreed to Return from Ṯâ'if

عن عبد الله بن عمر – رضي الله عنهما – قال:

« لما حاصر رسول الله ﷺ الطائف فلم يَنَلْ منهم شيئاً قال: « **إنا قافلون إن شاء الله** » فثَقُلَ عليهم وقالوا: « نذهب ولا نفتحه ؟ » وقال: مرة «نقفُل» فقال: «**اغدوا على القتال** » ، فغدوا فأصابهم جراحٌ، فقال: « **إنا قافلون غداً إن شاء الله** » ، فأعجبهم، **فضحك** النبي ﷺ – وقال سفيان مرة «**فتبسم** ».

It has been narrated that `Abdullâh Ibn `Umar, may Allah be pleased with him, said,

"The Messenger of Allah (PBUH) besieged Ṯâ'if but he did not get any (satisfactory response) from them (its inhabitants). So, he said (to his Companions), '*We shall return (to Madînah), if Allah wills.*' They found that intolerable and said, 'Shall we leave without conquering it?'—And (according to another version) he (the narrator) said "return" (instead of "leave")—He (PBUH) said, '*Therefore, be ready to fight tomorrow.*' On the following day, they fought (the people of Ṯâ'if) and suffered (many) wounds. Then he (PBUH) said, '*Tomorrow we shall return (to Madînah), if Allah wills.*' They (his Companions) welcomed it this time, so the Prophet (PBUH) **smiled**."[1]

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[1] Transmitted by Al-Bukhârî, No. 4222 and No. 5954.

He (PBUH) Smiled on Being Asked about Taking Wages for Reciting *Ruqyah*[*]

عن أبي سعيد الخدري – رضي الله عنه –:

« أن ناساً من أصحاب النبي ﷺ أتوا على حيٍّ من أحياء العرب، فلم يَقْرُوهم، فبينما هم كذلك إذ لُدغ سيد أولئك، فقالوا: « هل معكم من دواءٍ أو راقٍ ؟ » فقالوا: « إنكم لم تقرونا ولا نفعل حتى تجعلوا لنا جعلاً » ، فجعلوا لهم قطيعاً من الشاء، فجعل يقرأ بأم القرآن، ويجمع بزاقه ويَتفُلُ فبرأ، فأتوا بالشاء فقالوا «لا نأخذه حتى نسأل النبي ﷺ » فسألوه **فضحك** وقال: « **وما أدراك أنها رُقْيَة؟ خذوها واضربوا لي بسهم** » »

It has been narrated on the authority of Abû Sa`îd Al-Khudrî, may Allah be pleased with him, that

Some of the Companions of the Prophet (PBUH) (went on a journey until) they reached some of the Arab tribes (at night) and the latter refused to treat them as their guests. The chief of that tribe was then bitten (by a snake or stung by a scorpion). They (his people) said (to those Companions), "Do you have any

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[*] Here *ruqyah* refers to a form of (what may be expressed as) "Islamic incantation" which is recited for getting oneself or others treated by reciting some verses of the Qur'ân in particular. (Translator)

remedy or any person who can recite (a suitable) *ruqyah*?" They replied, "You have refused to treat us as your guests, so we shall not do it (i.e., help you) unless you fix some remuneration (for that)." They fixed a flock of sheep as remuneration. Then (one of the Companions) started to recite the Mother of the Qur'ân (i.e., the Chapter of Al-Fâtihah) while puffing over the chief (until) the latter recovered. They (his people) brought the sheep but they (the Companions) said they would not take them unless they asked the Prophet (PBUH) (first). They (went to the Prophet and) asked him so he (PBUH) **smiled** and said, *"How did you come to know that it (Al-Fâtihah) could be (be recited as) ruqyah? Take them (the sheep) and assign a share for me as well."*[1]

[1] Transmitted by Al-Bukhârî, No. 5604.

He (PBUH) Smiled because of People Who will Enter Paradise Bound together in Chains

عن أبي أمامة – رضي الله عنه – قال:

« **استضحك** رسول الله ﷺ يوماً، فقيل لـــه: « يا رسول الله ما أضحكك؟» قال: «**قومٌ يساقون إلى الجنة مقرنين في السلاسل** »».

ومن الحديث الذي أورده الهيثمي في مجمع الزوائد: هم قوم يـــسبيهم المهاجرون فَيُدْخِلونَهُم الإسْلام .

It has been narrated that Abû Umâmah, may Allah be pleased with him, said,

"Once the Messenger of Allah (PBUH) **smiled** and he was asked, 'O Messenger of Allah, what has caused you to smile?' He replied, *'(It is because of) people who will be driven to Paradise while being bound together in chains.'"*[1]

In the narration mentioned by Al-Haythamî in *Majma`uz-Zawâ'id* (it is cited that) they are people who are captured by the Muhâjirûn and the latter make them confess Islam.

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[1] Transmitted by Ahmad, No. 21700, and by Al-Haythamî in *Majma`uz-Zawâ'id*, No. 9079.

He (PBUH) Smiled when He Entered upon `Alî and Fâṯimah

عن ابن عباس – رضي الله عنهما ـ قال:

« دخل رسول الله ﷺ على عليٍّ وفاطمة وهما يضحكان فلما رأيا النبي ﷺ سكتا فقال لهما النبي: « **ما لكما كُنتما تضحكان فلما رأيتماني سكتما ؟** » فبادرت فاطمة فقالت: « بأبي أنت يا رسول الله ، قال هذا: أنا أحب إلى رسول الله ﷺ منك، فقلت: بل أنا أحب إلى رسول الله ﷺ منك » **فتبسم** رسول الله ﷺ وقال: « **يا بُنية لك رقة الولد وعليٌّ أعز عليَّ منك** »

It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said,

"Once the Messenger of Allah (PBUH) entered upon `Alî and Fâṯimah while they were laughing. On seeing the Prophet (PBUH) they stopped, so the Prophet said to them, '*You were laughing so why did you stop when you saw me*?' Fâṯimah spoke first, saying, 'I ransom you, (as) my father, (with my life), O Messenger of Allah! This (i.e., `Alî) said (to me), 'I am dearer to the Messenger of Allah (PBUH) than you,' so I said, 'No, I am dearer to the Messenger of Allah (PBUH) than you'.' On that the Messenger of Allah (PBUH) **smiled** and said, '*O daughter, you have (i.e., deserve) the tenderheartedness (required) for (one's) child, and I cherish `Alî more than you.*'"[1]

[1] Transmitted by At-Tabarânî and recorded in *Majma`uz-Zawâ'id*, No. 59151.

He (PBUH) Smiled when He Was Traveling with His Women

عن أنس بن مالك ــ رضي الله عنه ــ يقول:

« بينما رسول الله ﷺ يسير وحاد يحدو بنسائه، **فضحك** رسول الله ﷺ فإذا هو قد تنحى بهن قال: فقال:

« يا أنجشة، ويحك! ارفق بالقوارير » »

It has been narrated that Anas Ibn Mâlik, may Allah be pleased with him, said,

"The Messenger of Allah (PBUH) was on a journey and his (slave Anjashah who was driving the camels) started chanting (to let the camels carrying) his (the Prophet's) women (go fast). Thereupon the Messenger of Allah (PBUH) **smiled** as he (the slave) had made way with them. He (PBUH) said (to him), '*O Anjashah, wayhak (may Allah be merciful to you)! Be gentle with the glass vessels (i.e., women)!*[1]'"[2]

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[1] Meaning: drive the camels slowly as they are carrying women who may not tolerate such fast driving. (Translator)

[2] Transmitted by Ahmad in his *Musnad*, No. 12469.

He (PBUH) Smiled because of Two Combating Sheep

عن أبي ذر ــ رضي الله عنه ــ :

«أن رسول الله ﷺ كان جالساً وشاتان تقتربان فنطحت إحداهما الأخرى فأجهضتها قال: « **فضحك** رسول الله ﷺ فقيل لــــه: « مــا يضحكك يا رسول الله ؟ » قال: « **عجبت لها والذي نفــسي بيــده ليقادن لها يوم القيامة** » »

It has been narrated on the authority of Abû Dharr, may Allah be pleased with him, (that)

Once the Messenger of Allah (PBUH) was sitting while two sheep were fighting each other with their horns and one of them butted the other and overcame it. Thereupon the Messenger of Allah (PBUH) **smiled** and he was asked, "What is it that you are smiling for, O Messenger of Allah?" He said, "*I am astonished at (the case of) this (defeated sheep). By Whom in Whose hand my soul is, (the other sheep) will be punished for (butting) it on the Day of Resurrection.*"[1]

[1] Transmitted by Ahmad, No. 21128.

He (PBUH) Smiled because of Abû Hurayrah and Ahlus-Suffah*

عن أبي هريرة ــ رضي الله عنه ــ قال:

« كان أهل الصفة أضياف الإسلام لا يأوون إلى أهل ولا مال، والله الذي لا إله إلا هو إن كنت لأعتمد بكبدي إلى الأرض من الجوع وأشد الحجر على بطني من الجوع ولقد قعدت يوماً على ظهر طريقهم الذي يخرجون فيه فمر بي أبو بكر فسألته عن آية من كتاب الله ما أسأله إلا ليستتبعني فمر ولم يفعل، ثم مر عمر فسألته عن آية من كتاب الله تعالى ما أسأله إلا ليستتبعني، فمر ولم يفعل، ثم مر أبو القاسم ﷺ فتبسم حين رآني وقال «**أبا هريرة!** » قلت لبيك يا رسول الله » فقال: « **الْحق** » ومضى فأتبعته ودخل منزله فأستأذنته فأذن لي فوجد لبناً في قدح فقال: « **من أين لكم هذا اللبن ؟** » فقيل: « أهداه لنا فلان » فقال رسول الله ﷺ : « **أبا هريرة!**» فقلت: « لبيك » قال: « **الْحَق أهل الصُّفَةِ فادعهم** » فهم أضياف الإسلام لا يأوون على أهل ولا مال إذا أتته صدقة بعث بها إليهم ولم يتناول منها شيئاً وإذا أتته هدية أرسل إليهم فأصاب منها وأشركهم فيها فساءني ذلك وقلت: « ما هذا القدح بين أهل الصفة وأنا رسوله إليهم فيأمرني أن أدوره عليهم فما عسى أن يصيبني منه وقد كنت أرجو أن يصيبني منه ما يغنيني ولم يكن بد من طاعة الله وطاعة رسوله ﷺ فأتيتهم فدعوتهم فلما دخلوا عليه وأخذوا مجالسهم» قال: «**أبا هر! خذ القدح فأعطهم** » فأخذت القدح فجعلت أناوله الرجل فيشرب حتى يروى ثم

* This term refers to some poor emigrant Muslims who used to stay in or near to the Prophet's Mosque. (Translator)

يرده وأناوله الآخر فيشرب حتى انتهيت به إلى رسول الله ﷺ وقد روي القوم كلهم فأخذ رسول الله ﷺ القدح فوضعه على يديه ثم رفع رأسه إليّ **فتبسم** وقال: «**يا أبا هر!**» فقلت: «لبيك يا رسول الله» فقال: «**اقعد فاشرب**» فشربت ثم قال: «**اشرب**» فشربت ثم قال: «**اشرب**» فشربت فلم أزل أشرب ويقول: «**اشرب**» حتى قلت: «والذي بعثك بالحق ما أجد له مسلكاً» فأخذ القدح فحمد الله وسمى ثم شرب .»

It has been narrated that Abû Hurayrah, may Allah be pleased with him, said,

"Ahlus-Suffah were guests of Islam as they had no families or property. By Allah but Whom there is no god, (sometimes) I would lie down (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I would bind a stone over my belly because of hunger.

"One day I sat next to the path from which they (the Prophet and his Companions) used to come out. Abû Bakr passed by me and I asked him about a verse from Allah's Book (the Qur'ân); I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then `Umar passed by and I asked him about a verse from Almighty Allah's Book; I asked him (also) only that he might satisfy my hunger, but he passed by without doing so. Then Abul-Qâsim (the Prophet) passed by me and **smiled** when he saw me (as he had perceived my suffering). He said, '*O Abû Hurayrah!*' I replied, 'Here I am at

your service, O Messenger of Allah!' He said to me, '*Follow (me).*'

"He went away and I followed him. Then he entered his house and I asked permission (to enter) and he gave me permission. He found milk in a bowl and said (to the household), '*From where have you gotten this milk?*' It was said, 'It has been presented to us by such and such man.' He said, '*O Abû Hurayrah!*' I said, 'Here I am at your service.' He said, '*Go and call Ahlus-Suffah.*' These (Ahlus-Suffah) were guests of Islam who had no families or property, and whenever an object of charity was brought to the Prophet (PBUH) he would send it to them and would not take anything from it (for himself), and whenever any present was given to him he would take some of it for himself and send some for them.

"The (Prophet's order to call them) upset me, and I said (to myself), 'How will this (small) bowl be enough for Ahlus-Suffah?' The Prophet (PBUH) had sent me to them and he would order me to give the (milk in that bowl) to them. I wondered what would remain of that (milk) for me, and I wished I could take from it what would satisfy my (hunger). However, I could not but obey Allah and His Messenger (PBUH) so I went to them and called them.

"When they entered upon him (PBUH) and took their seats (in the house), he (PBUH) said, '*O Abû Hirr (Abû Hurayrah), take this bowl (of milk) and give (it) to them.*' So I took the bowl and started giving it to one man who would drink his fill and

return it (to me), whereupon I would give it to another man who, in his turn, would drink, until I finally reached the Messenger of Allah (PBUH) after all of them had drunk their fill. The Messenger of Allah (PBUH) took the bowl and put it on his hand, then he raised his head toward me and **smiled** then said, '*O Abû Hirr!*' I replied, 'Here I am at your service, O Messenger of Allah!' He said, '*Sit down and drink.*' I drank, then he said, '*Drink (again),*' and I drank. Then he said, '*Drink (once more),*' and I drank. He kept on telling me repeatedly to drink, until I said, 'By Him Who sent you with the Truth, I have no (more) space for it (in my stomach).' So, he (PBUH) took the bowl and praised Allah then drank (from the remaining milk)."[1]

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[1] Transmitted by Al-Hâkim, No. 4339. Al-Bukhârî and Muslim transmitted this *hadîth* as well but not with the same wording.

He (PBUH) Smiled at Two Situations with Salamah Ibnul-Akwa`

عن إياس بن سلمة عن أبيه (سلمة بن الأكوع) ــ رضي الله عنه ــ قال:

« قدمنا الحديبية مع رسول الله ﷺ ، ونحن أربع عشرة مائة، وعليها خمسون شاة لا ترويها، قال: « فقعد رسول الله ﷺ على جبا الركية، فإما دعا وإما بسق فيها »، قال: «فجاشت، فسقينا واستقينا »، قال: « ثم إن رسول الله ﷺ دعانا للبيعة في أصل الشجرة » ، قال: «فبايعته أول الناس، ثم بايع وبايع، حتى إذا كان في وسط من الناس قال: « **بايع، يا سلمة !** ». قال: « قلت: قد بايعتك، يا رسول الله ! في أول الناس » ، قال: « **وأيضاً** ». قال: « ورآني رسول الله ﷺ عزلاً ــ يعني: ليس معي سلاح ــ ، قال: « فأعطاني رسول الله ﷺ حجفة أو درقة، ثم بايع، حتى إذا كان في آخر الناس قال: « **ألا تبايعني يا سلمة؟** ». قال: « قلت: قد بايعتك، يا رسول الله! في أول الناس، وفي أوسط الناس »، قال: «**وأيضاً**». قال: فبايعته الثالثة »، ثم قال لي: « **يا سلمة ! أين حجفتك أو درقتك التي أعطيتك ؟** ». قال: «قلت: يا رسول الله! لقيني عمي عامر عزلاً، فأعطيته إياها»، قال: « **فضحك** رسول الله ﷺ وقال: «**إنك كالذي قال الأول: اللهم أبغني حبيباً هو أحب إلي من نفسي** » ثم إن المشركين راسلونا الصلح، حتى مشى بعضنا في بعض، واصطلحنا، قال: «وكنت تبيعاً لطلحة بن عبيد الله، أسقي فرسه، وأحسه، وأخدمه، وآكل من طعامه، وتركت أهلي ومالي، مهاجراً إلى الله ورسوله ﷺ ، قال: «فلما اصطلحنا نحن وأهل مكة، واختلط بعضنا ببعض، أتيت شجرة

فكسحت شوكها، فاضطجعت في أصلها » ، قال: « فأتاني أربعة من المشركين من أهل مكة، فجعلوا يقعون في رسول الله ﷺ، فأبغضتهم، فتحولت إلى شجرة أخرى، وعلقوا سلاحهم، واضطجعوا، فبينما هم كذلك إذ نادى مناد من أسفل الوادي: « يا للمهاجرين ! قتل ابن زنيم »» ، قال: « فاخترطت سيفي، ثم شددت على أولئك الأربعة وهم رقود، فأخذت سلاحهم، فجعلته ضغثاً في يدي » ، قال: ثم قلت: « والذي كرم وجه محمد ! لا يرفع أحد منكم رأسه إلا ضربت الذي فيه عيناه » ، قال: « ثم جئت بهم أسوقهم إلى رسول الله ﷺ » ، قال: « وجاء عمي عامر برجل من العبلات يقال له مِكْرَز، يقوده إلى رسول الله ﷺ ، على فرس مُجَفَّف، في سبعين من المشركين، فنظر إليهم رسول الله ﷺ فقال: « **دعوهم يكن لهم بَدْءُ الفجور وثناه** ». فعفا عنهم رسول الله ﷺ ، وأنزل الله عز وجل: ﴿ وَهُوَ ٱلَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ﴾ [الفتح : ٢٤] الآية كلها.

قال: « ثم خرجنا راجعين إلى المدينة. فنزلنا منزلاً، بيننا وبين بني لحيان جبل، وهم المشركون فاستغفر رسول الله ﷺ لمن رقي هذا الجبل الليلة، كأنه طليعة للنبي ﷺ وأصحابه » ، قال سلمة: « فرقيت تلك الليلة مرتين أو ثلاثاً، ثم قدمنا المدينة، فبعث رسول الله ﷺ بظَهْرِه مع رباح غلام رسول الله ﷺ ، وأنا معه، وخرجت معه بفرس طلحة، أنديه مع الظهر، فلما أصبحنا إذا عبد الرحمن الفزاري قد أغار على ظهر رسول الله ﷺ ، فاستاقه أجمع، وقتل راعيه » ، قال: فقلت: «يا رباح! خذ هذا الفرس فأبلغه طلحة بن عبيد الله، وأخبر رسول الله ﷺ أن المشركين قد أغاروا على سرحه » ، قال: «ثم قمت على أكمة فاستقبلت المدينة، فناديت ثلاثاً: يا صباحاه! ثم خرجت في آثار القوم أرميهم بالنبل، وأرتجز، أقول:

أنا ابن الأكوع واليوم يوم الرضع

فألحق رجلاً منهم، فأصك سهماً في رحله حتى خلص نصل السهم إلى كتفه. قال: قلت خذها

وأنا ابن الأكوع واليوم يوم الرضع

قال: « فو الله ! ما زلت أرميهم وأعقر بهم، فإذا رجع إلى فارس أتيت شجرة فجلست في أصلها، ثم رميته، فعقرت به، حتى إذا تضايق الجبل فدخلوا في تضايقة، علوت الجبل. فجعلت أُرْدِيهم بالحجارة »، قال: «فما زلت كذلك أتبعهم حتى ما خلق الله من بعير من ظهر رسول الله ﷺ إلا خلفته وراء ظهري، وخلوا بيني وبينه، ثم اتبعتهم أرميهم، حتى ألقوا أكثر من ثلاثين بردة وثلاثين رمحاً، يَسْتَخِفون، ولا يطرحون شيئاً إلا جعلت عليه آراماً من الحجارة، يعرفها رسول الله ﷺ وأصحابه، حتى إذا أتوا تضايقاً من ثنية فإذا هم قد أتاهم فلان بن بدر الفزاري، فجلسوا يتضحون – يعني يتغدون – ، وجلست على رأس قرن، قال الفزاري: «ما هذا الذي أرى؟» قالوا: « لقينا من هذا البَرْحَ، والله ما فارقنا منذ غلس، يرمينا حتى انتزع كل شيء في أيدينا » ، قال: « فليقم إليه نفر منكم، أربعة» ، قال: فصعد إلي منهم أربعة في الجبل »، قال: «فلما أمكنوني من الكلام » قال: « قلت: هل تعرفوني ؟ » قالوا: « لا، ومن أنت ؟ » قال: « قلت: أنا سلمة ابن الأكوع، والذي كرم وجه محمد ﷺ لا أطلب رجلاً منكم إلا أدركته، ولا يطلبني رجل منكم فيدركني » ، قال أحدهم: «أنا أظن » ، قال: « فرجعوا، فما برحت مكاني حتى رأيت فوارس رسول الله ﷺ يتخللون الشجر » قال: « فإذا أولهم الأخرم الأسدي » ، على إثره أبو قتادة الأنصاري، وعلى إثره المقداد بن الأسود الكندي، قال: « فأخذت بعنان الأخرم » ، قال: « فولوا

مدبرين » ، قلت: « يا أخرم ! احذرهم، لا يقتطعوك حتى يلحق رسول الله ﷺ وأصحابه » ، قال: « يا سلمة ! إن كنت تؤمن بالله واليوم الآخر، وتعلم أن الجنة حق والنار حق، فلا تحل بيني وبين الشهادة » ، قال: « فخليته، فألتقى هو وعبد الرحمن » ، قال: «فعقر بعبد الرحمن فرسه، وطعنه عبد الرحمن فقتله، وتحول على فرسه، ولحق أبو قتادة، فارس رسول الله ﷺ بعبد الرحمن، فطعنه فقتله، فوالذي كرم وجه محمد ﷺ لتبعتهم أعدو على رجلي، حتى ما أرى ورائي، من أصحاب محمد ﷺ ولا غبارهم، شيئاً، حتى يعدلوا قبل غروب الشمس إلى شعب فيه ماء، يقال له ذا قرد، ليشربوا منه وهم عطاش » قال: فنظروا إليَّ أعدو وراءهم، فحليتهم عنه – يعني: أجليتهم عنه – فما ذاقوا منه قطرة » ، قال: « ويخرجون فيشتدون في ثنية » ، قال: «فأعدوا فألحق رجلاً منهم، فأصكه بسهم في نغض كتفه » ، قال: « قلت: خذها وأنا ابن الأكوع، واليوم يوم الرضع » ، قال: « يا ثكلته أمه ! أكوعه بكرة؟» قال: « قلت: نعم، يا عدو نفسه! أكوعك بكرة » ، قال: « وأرْدَوا فرَسَيْن على ثنية »، قال: « فجئت بهما أسوقهما إلى رسول الله ﷺ.» ، قال: «ولحقني عامر بسطيحة فيها مَذْقَةٌ من لبن وسطيحة فيها ماء، فتوضأت وشربت، ثم أتيت رسول الله ﷺ وهو على الماء الذي حَلأْتهم عنه، فإذا رسول الله ﷺ قد أخذ تلك الإبل، وكل شيء استنقذته من المشركين، فكل رمح وبردة، وإذا بلال قد نحر ناقة من الإبل الذي استنقذت من القوم، وإذا هو يشوي لرسول الله ﷺ من كبدها وسنامها»، قال: «قلت: يا رسول الله ! خلني فأنتخب من القوم مائة رجل، فأتبع القوم فلا يبقى منهم مخبر إلا قتلته» ، قال: « **فضحك** رسول الله ﷺ حتى بدت نواجذه في ضوء النار » ، فقال: « **يا سلمة ! أتراك كنت فاعلاً ؟** ». قلت: « نعم، والذي أكرمك ! » فقال: « **إنهم الآن**

ليقرون في أرض غطفان ». قل: « فجاء رجل من غطفان، فقـال: « نحر لهم فلان جزوراً، فلما كشفوا جلـدها رأوا غبـاراً، فقـالوا: « أتاكم القوم » ، فخرجوا هاربين » ، فلما أصبحنا قال رسول الله ﷺ : **«كان خير فرساننا اليوم أبو قتادة، وخير رجالنـا سـلمة»**. قال: «ثم أعطاني رسول الله ﷺ سهمين: سهم الفارس وسهم الرَاجِل، فجمعهما لي جميعاً، ثم أردفني رسول الله ﷺ وراءه على الغضباء، راجعين إلى المدينة، قال: فبينما نحن نسير، قال: « وكان رجل من الأنصار لا يسبق شداً » ، قال: فجعل يقـول: « ألا مـسابق إلـى المدينة ؟ هل من مسابق ؟ » فجعل يعيد ذلك ، قال: « فلما سـمعت كلامه قلت: « أما تكرم كريماً، ولا تهاب شريفاً ؟ » قال: « لا، إلا أن يكون رسول الله ﷺ » ، قال: « قلت: يا رسول الله! بأبي وأمي! ذرني فلأسابق الرجل » وقال: « **إن شئت** ». قال: « قلت: اذهب إليك، وثنيت رجلي فطفرت فعدوت » ، قال: « فربطت عليه شرفاً أو شرفين أستبقي نفسي، ثم عدوت في إثره، فربطت عليه شـرفاً أو شرفين، ثم إني رفعت حتى ألحقه » ، قال: « فأصكه بين كتفيه » ، قال: « قلت: قد سبقت. والله ! » قال: « أنا أظن » قال: « فسبقته إلى المدينة » ، قال: « فو الله ! ما لبثنا إلا ثلاث ليال حتى خرجنا إلى خيبر مع رسول الله ﷺ ، .... »

It has been narrated on the authority of Iyâs Ibn Salamah that his father (Salamah Ibnul-Akwa`), may Allah be pleased with him, said,

“We arrived at Hudaybiyah with the Messenger of Allah (PBUH) and we were fourteen hundred in number. There were fifty goats for those (who were with the Prophet) and the (goats) could not be watered (because there was little water in the local

well). So, the Messenger of Allah (PBUH) sat on the brink of the well and he either invoked (Allah) or spat into the well then (its) water sprung up. Thus, we drank and watered (our animals too). After that the Messenger of Allah (PBUH) called us to swear allegiance (as he was sitting) at the base of a tree. I was the first man to take the vow of allegiance, then other people followed. When (almost) half the number of people had sworn allegiance, he (PBUH) said to me, '*You take the vow, O Salamah.*' I said, 'I swore allegiance to you, O Messenger of Allah, in the first instance.' He said, '*(You may do) again.*' And, the Messenger of Allah (PBUH) observed that I had no weapons, so he gave me a big or a small shield. Then he continued to follow up pledging of allegiance with the people until it was the last batch of them when he said (to me), '*Will you not pledge allegiance to me, O Salamah*?' I said, 'I pledged allegiance to you, O Messenger of Allah, in the first instance and then again when you reached half the people.' He said, '*You may (do it) one more.*' So I took the oath of allegiance for the third time, then he (PBUH) said to me, '*O Salamah, where is the big or small shield which I gave to you*?' I said, 'O Messenger of Allah, my uncle `Âmir met me and he was without any weapons, so I gave the shield to him.' The Messenger of Allah (PBUH) **smiled** and said, '*You are like a person of passed (time) who said, 'O Allah! Help me find a beloved who is dearer to me than myself!*"

"(Afterwards) the polytheists (in Makkah) sent messages of reconciliation, until people could move

from our camp to theirs and vice versa, and finally, a peace treaty was concluded.

"I was a dependant of Talhah Ibn `Ubaydullâh. I used to water his horse, rub its back, serve him (in general), and I also would eat from his food. I had left my family and property as an emigrant in the cause of Allah and His Messenger (PBUH).

"When we and the people of Makkah had concluded a peace treaty and our people and theirs had begun to intermingle with one another, I came to a tree, swept away its thorns, and lay down at its base. (As I was lying there), four polytheists from Makkah came to me and began to talk ill of the Messenger of Allah (PBUH). I was enraged and so I moved to another tree. They hung their weapons (to the branches of the tree) and lay down. (In the meantime), someone cried out from the lower part of the valley, 'Run up, O Muhâjirûn! Ibn Zunaym has been killed!' I pulled my sword and attacked these four people while they were asleep. I seized their arms and collected them up in my hand, then I said, 'By Him Who has honored Muhammad, none of you will raise his head, or else I will strike his face.' Then I came driving them along to the Messenger of Allah (PBUH). (Meanwhile) my uncle `Âmir came (to him) with a man from `Abalât called Mikraz. (`Âmir) was dragging him on a horse with a thick cover on its back along with seventy polytheists. The Messenger of Allah (PBUH) looked at them and said, *'Let them (go so that) they may violate (the peace treaty) more than once (before we take action against them).'* Thus,

the Messenger of Allah (PBUH) let them go. (On that occasion) Allah, Glorified and Exalted be He, revealed (the following Qur'ânic verse), ﴿*And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them...*﴾ (Qur'ân, Al-Fath: 24) to the end of the verse.

"Then we moved returning to Madînah. We halted at a place where there was a mountain between us and Banû Lihyân who were polytheists. The Messenger of Allah (PBUH) asked (Allah) to forgive the person who would ascend the mountain at (that) night to act as a scout for the Prophet (PBUH) and his Companions. I ascended (that mountain) two or three times that night.

"(At last) we reached Madînah and the Messenger of Allah (PBUH) sent his camels with his slave, Rabâh, and I was with him. (Also,) I went to the pasture with Talhah's horse along with the camels. When the day dawned, `Abdur-Rahmân Al-Fazârî raided the place and drove away all the camels of the Messenger of Allah (PBUH). He moreover killed the man he (PBUH) had appointed for looking after them. I said, 'O Rabâh, take this horse to Talhah Ibn `Ubaydullâh and inform the Messenger of Allah (PBUH) that the polytheists have made an incursion against his camels.' Then I stood upon a hill and turning my face toward Madînah, shouted three times, 'Come to our aid!'

"I then set out in pursuit of the people (who had made the raid), shooting at them with arrows and

chanting (the following) verse (that I composed and expressed) in iambs:

Wa Ana-bnul-Akwa`
Wal-Yawma Yawmur-Rudda`[1]

I would overtake a man from them, shoot at him an arrow which, piercing through the saddle, would reach his shoulder, and I would say, 'Take it,' (chanting at the same time the verse)

Wa Ana-bnul-Akwa`
Wal-Yawma Yawmur-Rudda`

By Allah, I continued shooting at them and hamstringing their (horses), and whenever a horseman turned upon me, I would come to a tree, (hide myself) sitting at its base, then I would shoot at him and hamstring his (horse). They entered a narrow mountain gorge so I ascended that mountain and held them at bay throwing stones at them. I continued chasing them in this way until I released all the camels of the Messenger of Allah (PBUH) and no camel was left with them. They left me but I followed them shooting at them (continually) until they dropped more than thirty mantles and thirty lances in order to lighten their burden. I put a (piece of) stone on everything they dropped as a mark so that the Messenger of Allah (PBUH) and his Companions might recognize them. (They went on) until they came to a narrow valley when so and so, son of Badr Al-Fazârî joined them. They sat down to take their morning meal and I sat on the top of a

[1] Meaning: I am the son of Al-Akwa`, and today is the day of defeat for the mean.

narrow rock. Al-Fazârî said, 'What is it that I am seeing?' They said, 'It is (because of) this (man who) has harassed us. By Allah, he has not left us since dusk, and he kept shooting at us until he snatched everything from our hands.' He said, 'Let four of you attack him.' Therefore, four of them ascended the mountain coming toward me. When it became possible for me to talk to them, I said, 'Do you know me?' They said, 'No. Who are you?' I said, 'I am Salamah Ibnul-Akwa`. By Him Who has honored the countenance of Muhammad (PBUH), I can seize whom I want from you but none of you will be able to catch me.' One of them said, 'I think (he has told the truth),' and thus they went back. I did not move from my place until I saw the horsemen of the Messenger of Allah (PBUH) as they came riding through the trees.

"The foremost among them was Al-Akhram Al-Asadî. Behind him was Abû Qatâdah Al-Ansârî and behind him was Al-Miqdâd Ibnul-Aswad Al-Kindî. I caught hold of the rein of Al-Akhram's horse. (On seeing that,) they (the raiders) fled. I said (to Al-Akhram), 'O Akhram, guard yourself against them and let them not overcome you until the Messenger of Allah (PBUH) and his Companions join you.' He said, 'O Salamah, if you believe in Allah and the Last Day and (if you) know that Paradise is a reality and Hell-fire is a reality, then you should not stand between me and martyrdom.' So I let him go. He (Al-Akhram) and `Abdur-Rahmân (Al-Fazârî) met in combat. Al-Akhram hamstrung `Abdur-Rahmân's horse and the latter struck him (with his lance or sword) and killed him. `Abdur-Rahmân turned about

riding his (Al-Akhram's) horse. Abû Qatâdah, a horseman of the Messenger of Allah (PBUH), caught `Abdur-Rahmân, smote him (with his lance or sword) and killed him.

"By Him Who has honored the countenance of Muhammad (PBUH), I followed them running on my feet (so fast) that I could not see behind me the Companions of Muhammad (PBUH) nor any dust raised by their (horses). (I kept following them) and before sunset they reached a valley where there was a spring of water, which was called Dhû Qarad. (They halted there) to drink, for they were thirsty. They saw me running toward them. I chased them out of the valley before they could take a drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade, saying, 'Take it

Wa Ana-bnul-Akwa`
Wal-Yawma Yawmur-Rudda.'

The man (whom I had wounded) said, 'May your mother weep over you! Are you the Akwa` who has been chasing us since morning?' I said, 'Yes, O enemy of yourself, the same Akwa`.'

"They left two horses dead tired on the hill and I came dragging them along to the Messenger of Allah (PBUH). I met `Âmir who had with him a container in which there was milk diluted with water and another containing water. I performed ablution (with the water) and drank (the milk). Then I came to the Messenger of Allah (PBUH) while he was at (the

spring of) water from which I had driven them away. The Messenger of Allah (PBUH) had captured those camels and everything else I had captured as well as all the lances and mantles I had snatched from the polytheists. Also, Bilâl had slaughtered a she-camel from the camels I had seized from (those) people, and he was roasting its liver and hump for the Messenger of Allah (PBUH). I said, 'O Messenger of Allah, let me select from (our) people one hundred men and I will follow the people (i.e., the marauders) and finish them all so that nobody is left (even) to convey the news (of their defeat). On that the Messenger of Allah (PBUH) **smiled** until his molar teeth could be seen in the light of the fire, and he said, '*O Salamah, do you think you can do this*?' I said, 'Yes, by Him Who has honored you.' He said, '*Now they are staying at (the land of) Ghaṯafân.*'

"(At this time) a man from Ghaṯafân came along and said, 'So and so slaughtered a camel for them. When they were exposing its skin, they saw dust (being raised far off), and they said, 'They (Al-Akwa` and his companions) have come,' so they went away fleeing.'

"When it was morning, the Messenger of Allah (PBUH) said, '*Our best horseman today is Abû Qatâdah and our best footman today is Salamah.*' Then he gave me two shares of the booty: a share of a horseman and a share of a footman, thus combining both of them for me. Starting his way back to Madînah, he (PBUH) made me mount behind him on his she-camel named Al-`Aḏbâ'. While we were

traveling, a man from the Ansâr who could not be beaten in a race said, 'Is there any one who could compete (with me) in race to Madînah? Is there any competitor?' He continued repeating this, and when I heard him, I said, 'Do you not show any consideration for an honorable person or have any awe for a noble person?' He said, 'No, unless he be the Messenger of Allah (PBUH).' I said, 'O Messenger of Allah—(I ransom you) with my father and my mother—allow me to race with this man (and beat him).' He said, '*(Do it,) if you wish.*' I said (to the man), 'I am coming to you,' then I turned my feet, sprang up, and gasped (for a while) when one or two elevated places were left, and again I followed his heel and again gasped (for a while) when one or two elevated places were left and again dashed until I joined him and gave a blow between his shoulders. I said, 'You have been overtaken, by Allah!' He said, 'I think so.' Thus, I reached Madînah ahead of him. By Allah, we had stayed there only three nights when we set out to Khaybar with the Messenger of Allah (PBUH)..."[1]

[1] Transmitted by Muslim in his *Sahîh*, the book of *jihâd* and expeditions. There is a remaining part of this *hadîth* where it is mentioned that `Âmir, the uncle of Salamah Ibnul-Akwa`, was killed by Marhab then the latter was killed by `Alî Ibn Abû Tâlib, may Allah be pleased with him.

He (PBUH) Smiled because of Ibn Rawâhah and His Wife

عن عكرمة – رضي الله عنه – قال:

« كان ابن رواحة مضطجعاً إلى جنب امرأته، فقام إلى جارية له في ناحية الحجرة فوقع عليها، وفزعت امرأته، فلم تجده في مضجعه، فقامت وخرجت، فرأته على جاريته، فرجعت إلى البيت، فأخذت الشفرة، ثم خرجت، وفرغ فقام، فلقيها تحمل الشفرة، فقال: «مهيم؟» فقالت: « مهيم، لو أدركتك حيث رأيتك لوجأت بين كتفيك بهذه الشفرة » ، قال: «وأين رأيتني؟ » قالت: « رأيتك على الجارية »، فقال: « ما رأيتني!، وقد نهى رسول الله ﷺ أن يقرأ أحدنا القرآن وهو جنب، قالت: « فاقرأ »، فقال:

أتانا رسول الله يتلو كتابه كما لاح مشهور من الفجر ساطع

أتى بالهدى بعد العمى فقلوبنا به موقنات أن ما قال واقع

يبيت يجافي جنبه عن فراشه إذا استثقلت بالمشركين المضاجع

فقالت: « آمنت بالله وكذبت بصري » ، ثم غدا على رسول الله ﷺ فأخبره، **فضحك** حتى بدت نواجذه ﷺ ».

It has been narrated that `Ikrimah, may Allah be pleased with him, said,

"(`Abdullâh) Ibn Rawâhah was lying beside his wife when he got up and copulated with a slave-girl of his at the side of the room. His wife awakened suddenly and did not find him in his bed. So she got up, went out, and found him (copulating) with his

slave-girl. She took a blade and left. He got up when he finished then he met her (his wife) as she was carrying the blade. He said, 'What is the matter with you?' She said, 'What is the matter with me?! Had I caught you where I saw you, I would have struck (you) with this blade in between your shoulders.' He said, 'Where did you see me?' She said, 'I saw you (copulating) with the slave-girl.' He said, 'You did not see me! And the Messenger of Allah (PBUH) has forbidden that any one of us should recite the Qur'ân while being *junub*[1].' She said, 'So, recite (some part of the Qur'ân)!' He said (reciting poetic verses and pretending that he was reciting from the Qur'ân without saying that directly),

> Allah's Messenger came reciting his Book
> Like the shining light of dawn did he look
> He came with guidance so we are sure
> That what he says can never be unsure
> For prayers he would forsake sleep
> When polytheists would be asleep

She (his wife) said, 'I believe in Allah and belie (my) eye-sight.' In the next morning he went to the Messenger of Allah (PBUH) and told him (all about that). Thereupon he (PBUH) **smiled** until I could see his molar teeth."[2]

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[1] *Junub* means "in a state of *janâbah. Janâbah* is usually referred to as *hadath akbar* or major ritual impurity, and it takes place when a person has sexual intercourse (normally) with his wife or after having a sexual discharge (normally) in a wet dream. (Translator)

[2] Transmitted by Ad-Dâruqutnî in his *Sunan*.

He (PBUH) Smiled because of `Â'ishah's Words

عن عائشة – رضي الله عنها – قالت:

« رجع إليَّ النبيُّ ﷺ ذات يوم من جنازة من البقيع فوجدني وأنا أجد صداعاً وأنا أقول: « وارأساه »

قال: « **بل أنا يا عائشة وارأساه** »

قال: « **وما ضرك لو مِتّ قَبْلِي فغسلتك وكفنتك وصليت عليك ودفنتك** »

فقلت: « لكأني بك لو فعلت ذلك لرجعت إلى بيتي، فعرست فيه ببعض نسائك »

قالت: « **فتبسم** رسول الله ﷺ ثم بدئ في وجعه الذي مات فيه ».

It has been narrated that `Â'ishah, may Allah be pleased with her, said,

"Once the Prophet (PBUH) returned from Al-Baqî` after (escorting) the dead body (of some person to the grave) when I had a headache, and I was saying, 'O my head!' He said, '*No, O `Â'ishah! It is my head (that hurts).*' He (then) said (to me), '*What would harm you if you die before me and so I would wash your (dead body), shroud (it), perform (the funeral) prayer for you, and bury your (body)*?' I said, 'And you would then return to my house (room) and copulate with some of your wives there!' On that the Messenger of Allah (PBUH) **smiled**. After that he started to undergo the illness during which he died."[1]

[1] Transmitted by Ad-Dârimî in his *Sunan*, No. 81 and by Ibn Hibbân in his *Sahîh*, No. 6472.

He (PBUH) Smiled because of a Bedouin's Words

عن عبد الله بن سعيد الصنابحي قال:

«حضرنا مجلس معاوية بن أبي سفيان فتذاكر القوم إسماعيل وإسحاق بن إبراهيم فقال بعضهم: « الذبيح إسماعيل » ، وقال بعضهم: «بل إسحاق الذبيح » فقال معاوية: « سقطتم على الخبير، كنا عند رسول الله ﷺ فأتاه الأعرابي فقال: « يا رسول الله خلفت البلاد يابسة والماء يابساً هلك المال وضاع العيال فعد علي بما أفاء الله عليك يا ابن الذبيحين » ، **فتبسم** رسول الله ﷺ ولم ينكر عليه. فقلنا: « يا أمير المؤمنين وما الذبيحان ؟ » قال: « إن عبد المطلب لما أمر بحفر زمزم نذر لله إن سهل الله أمرها أن ينحر بعض ولده فأخرجهم فأسهم بينهم فخرج السهم لعبد الله فأراد ذبحه فمنعه أخواله من بني مخزوم وقالوا: « أرض ربك وافد ابنك » قال ففداه بمائة ناقة قال فهو الذبيح وإسماعيل الثاني » ».

It has been narrated that `Abdullâh Ibn Sa`îd As-Sanâbihî said,

"Once we attended an assembly of Mu`âwiyah Ibn Abû Sufyân when the people (attending there) held talks about Ismâ`îl (Ishmael) and Ishâq (Isaac), son(s) of Ibrâhîm (Abraham). Some of them said, 'The *dhabîh* (the one who was to be slaughtered) was Ismâ`îl,' while some others said, 'No, Ishâq was the *dhabîh*'. Thereupon Mu`âwiyah said, 'You have come to (know the truth concerning this from) a person

who is well-acquainted (with this matter, meaning himself). Once we were with the Messenger of Allah (PBUH) when a Bedouin came to him and said, 'O Messenger of Allah, I have left behind (our) lands rigid and the (wells of) water dry, and (our) property has been destroyed and (our) children ruined. So, give me (from) what Allah has given to you, O son of the two *dhabîhs*!' Thereupon the Messenger of Allah (PBUH) **smiled** and did not deny what he had said.' (The narrator continued,) We said (to Mu`âwiyah), 'O Commander of the Believers, who are the two *dhabîhs*?' He said, 'When `Abdul-Muttalib (the Prophet's grandfather) was commanded to dig (the well of) Zamzam, he made a vow for the sake of Allah that he would slaughter one of his sons if Allah made it easy for him (to dig it). So (when he was to fulfill the vow,) he took them out and drew arrows (to know who) among them (would be slaughtered). The arrow of `Abdullâh (the Prophet's father) was drawn out. When he wanted to slaughter him, his maternal uncles from Banû Makhzûm prevented him and said, 'Please your Lord and ransom your son.' Thus he ransomed him with one hundred she-camels, so he was one *dhabîh* (of the two) and Ismâ`îl was the other (*dhabîh*).'"[1]

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[1] Transmitted by Al-Hâkim, No. 4036.

He (PBUH) Smiled when He Met Al-Barâ' Ibn `Âzib

عن أبي داود قال:

« لقيت البراء بن عازب – رضي الله عنه – ، فسلم عليَّ وأخذ بيدي وضحك في وجهي » ، قال: « تدري لم فعلت هذا بك ؟ » قال: « قلت: لا أدري ؟ ولكن لا أراك فعلته إلا لخير » ، قال: « إنه لقيني رسول الله ﷺ ففعل بي مثل الذي فعلت بك، فسألني فقلت: مثل الذي قلت لي » ، فقال: « **ما من مُسْلِمَيْن يلتقيان فيسلم أحدهما على صاحبه، ويأخذ بيده، لا يأخذه إلا الله عز وجل، لا يتفرقان حتى يغفر لهما** » ».

It has been narrated that Abû Dâwûd said,

"Once I met Al-Barâ' Ibn `Âzib, may Allah be pleased with him, and he greeted me, held my hand, smiled in my face, then said, 'Do you know why I have done this?' I said, 'I do not know. But I can see that you have done it for some good (purpose).' He said, 'Actually, once the Messenger of Allah (PBUH) met me and did with me what I have done with you. He (also) asked me (the same question I have asked you) and I said like what you have said to me. Then he (PBUH) said, '*Whenever (any) two Muslims meet and one of them greets the other and holds his hand for nothing but the sake of Allah, Glorified and Exalted be He, Allah forgives them before they leave each other (physically).*'"[1]

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[1] Transmitted by Ahmad in his *Musnad*, No. 18077.

He (PBUH) Smiled at What the Jews Did

عن ابن عباس – رضي الله عنهما – قال:

« رأيت رسول الله ﷺ جالساً عند الركن قال: « فرفع بصره إلى السماء **فضحك** فقال: « **لعن الله اليهود** – ثلاثاً – **إن الله تعالى حرم عليهم الشحوم فباعوها وأكلوا أثمانها، وإن الله تعالى إذا حرم على قوم أكل شيء حرم عليهم ثمنه** » ».

It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said,

"Once I saw the Messenger of Allah (PBUH) sitting at the Corner[1] when he raised his sight toward the sky and **smiled** then said, *'May Allah curse the Jews!'* (He said it) three times (then added,) *'Verily Almighty Allah forbade them fats but they sold them and ate (i.e., spent) their price. Surely when Almighty Allah forbids some people to eat a (certain) thing, He also forbids them to eat its price.'*"[2]

[1] This may be either of the two corners: the Black Stone and Yemenite Corner. (Translator)

[2] Transmitted by Abû Dâwûd, No. 3488, and others.

He (PBUH) Smiled because of the Man Who Committed *Ẕihâr*[*]

عن ابن عباس – رضي الله عنهما – :

« أن رجلاً ظاهر من امرأته فغشيها قبل أن يُكَفِّر، فأتى النبي ﷺ فذكر ذلك له » ، فقال: « **ما حملك على ذلك ؟** » قال: « يا رسول الله، رأيت بياض حِجْلَيْهَا في القمر فلم أملك نفسي أنٍ وقعت عليها » ، **فضحك** رسول الله ﷺ وأمره ألا يقربها حتى يُكَفِّر » ».

It has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, (that)

a man committed *ẕihâr* with his wife then copulated with her before expiating (for that *ẕihâr*). Then he went to the Prophet (PBUH) and told him about that. He (PBUH) asked, "*Why did you do that*?" He replied, "O Messenger of Allah, I saw the whiteness of her ankles in (the light of) the moon and I could not control myself so I copulated with her." Thereupon the Messenger of Allah (PBUH) **smiled** and ordered him not to approach her (sexually any more) before expiating (for *ẕihâr*).[1]

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[*] *Ẕihâr* can be defined as regarding one's wife as the back of one's mother. This is expressed when a man says to his wife, "You are like my mother's back," meaning "You are prohibited to me".

[1] Transmitted by Ibn Mâjah in his *Sunan*, No. 2065.

He (PBUH) Smiled because of Al-Miqdâd and `Alî

عن علي – رضي الله عنه – قال:

« كنت رجلاً مذاءً فإذا أمذيت اغتسلت، فأمرت المقـداد فـسأل النبي ﷺ **فضحك** وقال: « **فيه الوضوء** » ».

It has been narrated that `Alî, may Allah be pleased with him, said,

"I used to excrete *madhy*[1] so much and whenever I did so I would perform *ghusl* (ritual bathing). I told Al-Miqdâd to ask the Prophet (PBUH) (about that and he did,) so he (PBUH) **smiled** and said, '*Ablution is (to be performed) for that (instead of ghusl).*'"[2]

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[1] *Madhy* can be simply expressed as "pre-seminal fluid" or "secretion discharged before ejaculation".

[2] Transmitted by Ahmad in his *Musnad*.

He (PBUH) Smiled because of `Umar's Words

عن ابن عباس – رضي الله عنهما – :

« أن امرأة مغيباً أتت رجلاً تشتري منه شيئا، فقال: « ادخلي الدولج حتى أعطيك » ، فدخلت فقبلها وغمزها، فقالت: « ويحك إني مغيب » ، فتركها وندم على ما كان منه، فأتى عمر فأخبره بالذي صنع، فقال: «ويحك فلعلها مغيب!» ، قال: « فإنها مغيب » ، قال: « فائت أبا بكر فاسأله » ، فأتى أبا بكر فأخبره، فقال أبو بكر: « ويحك لعلها مغيب !» ، قال: « فإنها مغيب » و قال: « فائت النبي ﷺ فأخبره»، فأتى النبي ﷺ فأخبره، فقال النبي ﷺ: «**لعلها مغيب!**» قال: « فإنها مغيب » ، فسكت رسول الله ﷺ ونزل القرآن ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ﴾ (سورة هود، الآية ١١٤) قال: فقال الرجل: « يا رسول الله، أهي في خاصة أو في الناس عامة؟ » قال: فقال عمر: « لا ولا نعمة عين لك، بل هي للناس عامة » ، قال: **فضحك** النبي ﷺ وقال: « **صدق عمر** »، رضي الله عنه»

It has been narrated on the authority of Ibn `Abbâs, may Allah be pleased with him, (that)

Once a *maghîb* woman[1] went to a man to buy something from him. He said (to her), "Enter the inside chamber so that I can give (it to) you." She

[1] A *maghîb* woman is a woman whose husband or family is absent.

entered and he kissed her and touched her (body). She said, "Woe to you! I am *maghîb*." So he let her go and regretted what he did. Then he went to `Umar and told him about what he did. He said, "Woe to you! Perhaps she is *maghîb*." He said, "She is." He (`Umar) said, "So go to Abû Bakr and ask him (about it)." He went to Abû Bakr and told him (about it) and Abû Bakr said, "Woe to you! Perhaps she is *maghîb*." He said, "She is." He (Abû Bakr) said, "So go to the Prophet (PBUH) and tell him (about it)." He went to the Prophet (PBUH) and told him (about it) and the Prophet (PBUH) said, "*Perhaps she is maghîb.*" He said, "She is." Thereupon the Messenger of Allah (PBUH) remained silent (for some time) then the (following) Qur'ânic (verse) was revealed, ﴿*And perform As-Salât (Prayer), at the two ends of the day and in some hours of the night (i.e. the five compulsory prayers). Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).*﴾[1] The man said, "O Messenger of Allah, is it special for me or general for (all) people?" `Umar said, "No, and may you have no joy (if you want it to be special for you). It is general for (all) people." On that the Messenger of Allah (PBUH) **smiled** and said, "`*Umar has said the truth.*"[2]

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[1] Qur'ân, Hûd: 114.
[2] Transmitted by Ahmad in his *Musnad*, No. 2426.

He (PBUH) Smiled because of a Bedouin's Invocation

عن أبي هريرة – رضي الله عنه – قال:

« دخل أعرابي المسجد ورسول الله ﷺ جالس، فقال: « اللهم اغفر لي ولمحمد، ولا تَغْفِرِ لأحدٍ معنا » ، **فضحك** رسول الله ﷺ وقال: « **لقد احتظرت واسعاً** » ، ثم ولى حتى إذا كان في ناحية المسجد فشج يبول، فقام إليه رسول الله ﷺ فقال: « **إنما بُنِيَ هذا البيت لذكر الله والصلاة، وأنه لا يُبَال فيه** » ثم دعا بسجل من ماء فأفرغه عليه قال: يقول الأعرابي بعد أن فقه: « فقام النبي ﷺ إلىَّ بأبي هو وأمي فلم يسب ولم يؤنب ولم يضرب » ».

It has been narrated that Abû Hurayrah, may Allah be pleased with him, said,

"Once a Bedouin entered the mosque when the Messenger of Allah (PBUH) was sitting (there). He said, 'O Allah! Forgive me and Muhammad, and do not forgive anyone with us!' On that the Messenger of Allah (PBUH) **smiled** and said, '*You have prevented something that extends* (to everyone and everything, i.e., Allah's Forgiveness and Mercy).' Then he (the Bedouin) turned toward the side of the mosque and started urinating. The Messenger of Allah (PBUH) stood up (and went) to him, then he (PBUH) said, '*Actually, this house (i.e., mosque) has been built for remembering Allah and performing prayer. It is not to be (a place) for urination.*' Then he

(PBUH) called for a big bucket of water and poured it over it (the urine). After realizing (what happened then,) the Bedouin said, (commenting on what the Prophet did with him), 'The Prophet (PBUH)—I ransom him with my father and my mother—stood up (and came) to me, and he did not insult, reprimand, or beat me!'"[1]

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[1] Transmitted by Ahmad, No. 10155, and by others.

He (PBUH) Smiled when `Ammâr Rolled Himself in Dust

عن شقيق بن سلمة قال:

« كنت قاعداً مع عبد الله وأبي موسى الأشعري - رضي الله عنهما - فقال أبو موسى لعبد الله: « لو أن رجلا لم يجد الماء، لم يصل ؟ » فقال عبد الله: « لا » ، فقال أبو موسى: « أما تذكر إذ قال عمار لعمر: « ألا تذكر إذ بعثني رسول الله ﷺ وإياك في إبل فأصابتني جنابة فتمرغت في التراب فلما رجعت إلى رسول الله أخبرته فضحك رسول الله ﷺ وقال: «**إنما كان يكفيك أن تقول: هكذا** » وضرب بكفيه إلى الأرض ثم مسح كفيه جميعا ومسح وجهه مسحة واحدة بضربة واحدة ؟ » » فقال عبد الله: « لا جرم، ما رأيت عمر قنع بذلك » ، قال: « فقال له أبو موسى: «فكيف بهذه الآية في سورة النساء ﴿فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا﴾ (النساء: ٤٣) »: قال: « فما درى عبد الله ما يقول » ، وقال: « لو رخصنا لهم في التيمم لأوشك أحدهم إن برد الماء على جلده أن يتيمم»».

It has been narrated that Shaqîq Ibn Salamah said,

"Once I was I was sitting with `Abdullâh and Abû Mûsâ Al-Ash`arî, may Allah be pleased with both of them, when Abû Mûsâ said to `Abdullâh, '(In your opinion,) what would a man do about prayer if he (experiences a seminal discharge or has sexual intercourse) but does not find water?' `Abdullâh said,

'He should not (perform *tayammum* [dry ablution]).' Abû Mûsâ said, '(Then) you do not remember when `Ammâr said to `Umar, 'Remember when the Messenger of Allah (PBUH) sent me with you on an errand and I became in a state of *janâbah* (by having a seminal discharge) but could not find any water so I rolled myself in dust. When I went back to the Messenger of Allah (PBUH) and told him (about that) he (PBUH) **smiled** and said, '*It would have been sufficient for you to do this,*' then he (PBUH) struck the ground with his hands and wiped his two hands (one hand with the other) and wiped his face once with one strike'.' `Abdullâh said, 'Certainly, `Umar was not fully satisfied with those (words of `Ammâr only).' Abû Mûsâ said to him, 'Then what about this verse in the chapter of An-Nisâ', ﴿... *and you find no water, perform tayammum with clean earth and rub therewith your faces and hands...*﴾ (Qur'ân, An-Nisâ': 43)?' On that `Abdullâh did not know what to say (in reply). And he said, 'If we permitted them (people) to perform *tayammum* (without restrictions), one of them would resort to *tayammum* if he found water cold on his skin."'[1]

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[1] Transmitted by Ahmad, No. 17865.

He (PBUH) Smiled when He Saw Jarîr Ibn `Abdullâh

قال جرير بن عبد الله – رضي الله عنه – :

« ما حجبني رسول الله ﷺ منذ أسلمت، ولا رآني إلا **ضحك** ».

It has been narrated that Jarîr Ibn `Abdullâh, may Allah be pleased with him, said,

"The Messenger of Allah (PBUH) never refused to give me permission (to see him) since I embraced Islam and never looked at me but with a **smile**."[1]

[1] Transmitted by Muslim, Al-Bukhârî, and At-Tirmidhî. Jarîr Ibn `Abdullâh, may Allah be pleased with him, was one of the Prophet's Companions for whom he (PBUH) invoked Allah. See Jarîr's biography and the Prophet's invocation for him in the book *Hâ'ulâ'i Da`â lahumur-Rasûl* (Those for Whom the Messenger of Allah Invoked Allah), by the same author.

He (PBUH) Smiled because of the Man Who will Be the Last to Enter Paradise

عن عبد الله بن مسعود – رضي الله عنه – عن رسول الله ﷺ قال:

« إن آخر من يدخل الجنة رجل يمشي على الصراط، فهو يكبو مرةً، وتسعفه النار أخرى، حتى إذا جاوزها التفت إليها فيقول: « تبارك الذي نجاني منها، فوالله لقد أعطاني شيئاً ما أعطاه أحداً من العالمين » ، قال: ثم ترفع له شجرة، فيقول: « يا رب، أدنني منها، لعلي أستظل بظلها وأشرب من مائها » ، قال: فيقول الله: « يا ابن آدم، لعلي إن أعطيتكه سألتني غيرها؟ » ، فيقول: « لا يا رب » ، ويعاهده أن لا يفعل، وهو يعلم أنه فاعله لما يرى مما لا صبر له عليه، فيدنيه منها، فيستظل بظلها، ويشرب من مائها، ثم ترفع له شجرة أخرى هي أحسن من الأولى، فيقول: «يا رب، أدنني منها لأستظل بظلها، وأشرب من مائها»، فيقول: « ألم تعاهدني أن لا تسألني غيرها؟ » فيقول: « بلى يا رب، ولكن أدنني منها لأستظل بظلها، وأشرب من مائها » ، فيعاهده أن لا يسأله غيرها، فيدنيه منها، ويعلم أنه سيسأله غيرها لما يرى ما لا صبر له عليه، قال: «فترفع له شجرة أخرى عند باب الجنة هي أحسن من الأوليين » ، فيقول: « يا رب، أدنني منها لأستظل بظلها، وأشرب من مائها » ، فيقول: « ألم تعاهدني أن لا تسألني غيرها؟ » فيقول: «بلى يا رب، ولكن أدنني منها » ، فإذا دنا منها، سمع أصوات أهل الجنة، فيقول: « يا رب، أدخلني الجنة » ، فيقول الله جل وعلا: « أيرضيك يا ابن آدم أن أعطيك الدنيا ومثلها معها »، فيقول: « أتستهزئ بي وأنت رب العالمين؟! » فيقول: «ما أستهزئ بك، ولكنني على ما أشاء قادر ».

قال: « فكان ابن مسعود إذا ذكر قوله: « أتستهزئ بي؟ » ضحك »، ثم قال: « ألا تسألوني مما أضحك ؟ » فقيل: « مِمَّ تضحك ؟ » فقال: «كان رسول الله ﷺ إذا ذكر ذلك **ضحك** ».

It has been narrated on the authority of `Abdullâh Ibn Mas`ûd, may Allah be pleased with him, that the Messenger of Allah (PBUH) said,

"The last person who will enter Paradise will be a man who will walk on the Sirât[1] slipping for some time and Hell-fire will hold him for some other time. When he surpasses it, he will turn toward it and say, 'Blessed is the One Who has saved me from it! By Allah, He has surely given me what He has not given any (other) creature.' Then a tree will be raised for him and he will say, 'O my Lord, let me approach it so that I can shade myself under its shade and drink from its water.' Allah will say, 'O son of Adam, perhaps you will ask Me for something else if I grant you this.' He will say, 'No, my Lord,' and he will promise Him that he will not (ask Him for anything else) while He will be aware that he will do that because he will be seeing (things) before which he will lose patience. Thus He will let him approach it and he will shade himself under its shade and drink from its water. Then another tree, which will be better than the first one, will be raised for him. He will say, 'O my Lord, let me approach it so that I can shade myself under its shade and drink from its water.' He (Allah) will say, 'Have you not promised Me that you

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[1] A slippery bridge over Hell-fire. (Translator)

would not ask Me for anything else?' He will say, 'Yes, I have (promised You), O my Lord, but (please) let me approach it so that I can shade myself under its shade and drink from its water.' He will promise Him (again) that he will not ask Him for anything else, so He will let him approach it while He will be aware that he will ask Him for other (things) because he will be seeing (things) before which he will lose patience. Then another tree, which will be better than the first two, will be raised for him at the gate of Paradise. He will say, 'O my Lord, let me approach it so that I can shade myself under its shade and drink from its water.' He (Allah) will say, 'Have you not promised Me that you would not ask Me for anything else?' He will say, 'Yes, I have (promised You), O my Lord, but (please) let me approach it.' (Then He will let him approach the tree,) and when he approaches it he will hear the sounds of the inhabitants of Paradise. On that he will say, 'O my Lord, let me enter Paradise.' Allah, Glorified and Exalted Be He, will say, 'Will you be satisfied, O son of Adam, if I give you (what equals) the world and the like of it along with it?' He will say, 'O my Lord, do You mock me though You are the Lord of the worlds?' He will say, 'I do not mock you, but I can do whatever I want (to do).'"

On mentioning (the man's words') "Do You mock me..." Ibn Mas`ûd smiled then said (to the listeners), "Will you not ask me why I am smiling?" It was said, "Why are you smiling?" He said, "The Messenger of Allah (PBUH) **smiled** when he mentioned those (words)."[1]

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[1] Transmitted by Ibn Hibbân in his *Sahîh*, No. 7430.

He (PBUH) Smiled when a Bedouin Pulled His Garment Violently

عن أنس بن مالك – رضي الله عنه – قال:

«كنت أمشي مع رسول الله ﷺ وعليه برد نجراني غليظ الحاشية، فأدركه أعرابي فجبذه بردائه جبذة شديدة، حتى نظرت إلى صفحة عاتق رسول الله ﷺ قد أثرت بها حاشية البرد من شدة جبذته، ثم قال: « يا محمد مر لي من مال الله الذي عندك » ، فالتفت إليه رسول الله ﷺ ثم **ضحك**، ثم أمر له بعطاء ».

It has been narrated that Anas Ibn Mâlik, may Allah be pleased with him, said,

"Once I was walking with the Messenger of Allah (PBUH) and he was wearing a Najrani[1] outer garment with a thick hem when a Bedouin came upon him and pulled his garment so violently that I could recognize the sign of violent pulling of the garment hem on the shoulder of the Messenger of Allah (PBUH). Then he (the Bedouin) said, 'O Muhammad, order that something from Allah's property which you keep be given to me.' The Messenger of Allah (PBUH) turned to him and **smiled** then ordered that a gift be given to him."[2]

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[1] i.e., attributed to Najran, in Saudi Arabia.
[2] Transmitted by Al-Bukhârî, No. 5472.

He (PBUH) Smiled because of Abû Bakr's Replies

عن أبي أُمامة أن رسول الله ﷺ قال: « **هل أصبح أحـدٌ مـنكم صائم ؟**» فسكتوا فقال أبو بكر: « أنا يا رسول الله » ثم قال: « **هل عاد أحدٌ منكم اليوم مريضاً ؟**» فسكتوا فقال أبو بكر: « أنا يا رسول الله » ثم قال: «**هل تصدق أحدٌ منكم اليوم بصدقة ؟** » فسكتوا فقال أبو بكر: « أنا يا رسول الله » **فضحك** ثم قال: « **والذي نفسي بيده ما جمعهن في يوم واحد إلا مؤمنٌ وإلا دخل بهن الجنة** ».

It has been narrated on the authority of Abû Umâmah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said (to his Companions), "*Has any one of you entered upon (this) morning fasting*?" They remained silent and Abû Bakr said, "I have, O Messenger of Allah." Then he (PBUH) said, "*Has any one of you visited a sick person today*?" They remained silent and Abû Bakr said, "I have, O Messenger of Allah." Then he (PBUH) said, "*Has any one of you given (anyone) in charity today*?" They remained silent and Abû Bakr said, "I have, O Messenger of Allah." Thereupon he (PBUH) **smiled** then said, "*By Him in Whose Hand my soul is, no one does these (three acts) on one day except a believer and (such a person) will enter Paradise by virtue of them.*"[1]

[1] Recorded in *Majma`uz-Zawâ'id*, No. 7494.

He (PBUH) Smiled because of a Man from the People of the Scripture[1]

عن عبد الله بن مسعود – رضي الله عنه – قال:

«جاء حبر من اليهود فقال: « إنه إذا كان يوم القيامة، جعل الله السماوات على إصبع، والأرضين على إصبع، والماء والثرى على إصبع، والخلائق على إصبع، ثم يهزهن، ثم يقول: أنا الملك أنا الملك»، فلقد رأيت النبي ﷺ **يضحك** حتى بدت نواجذه، تعجباً وتصديقاً لقوله، ثم قال النبي ﷺ: ﴿وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِۦ﴾ إلى قوله: ﴿يُشْرِكُونَ﴾ [الزمر: ٦٧]».

It has been narrated that `Abdullâh Ibn Mas`ûd, may Allah be pleased with him, said,

"A Jewish rabbi came (to the Prophet) and said, '(We know that) on the Day of Resurrection Allah will put (all) heavens on one finger, (all) earths on one finger, water and dust on one finger, and (all the other) created beings on one finger. Then He will say, 'I am the Sovereign! I am the Sovereign!' I did see the Prophet (PBUH) **smiling** until his molar teeth became visible, (and that was a sign of) astonishment and confirmation of (what the rabbi

[1] The People of the Scripture or *Ahlul-Kitâb* are Jews and Christians. (Translator)

had said). Then the Prophet (PBUH) said (reciting from the Qur'ân), ﴾*They made not a just estimate of Allah such as is due to Him ...*﴿ to ﴾*... that they associate as partners with Him!*﴿ (Qur'ân, Az-Zumar: 67)[1]"[2]

[1] The whole verse reads, ﴾*They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!*﴿ (Qur'ân, Az-Zumar: 67) (Translator)

[2] Transmitted by Al-Bukhârî, No. 7347.

He (PBUH) Smiled when It Was Raining and the People Were Running away from Rain

عن هشام بن عروة، عن أبيه، عن عائشة - رضي الله عنها - قالت: « شكى الناس إلى رسول الله ﷺ قحوط المطر، فأمر بمنبر فوضع له في المصلى ووعد الناس يوماً يخرجون فيه، قالت عائشة: فخرج رسول الله ﷺ حين بدا حاجب الشمس فقعد المنبر فكبر ﷺ وحمد الله عز وجل ثم قال: « **إنكم شكوتم جدب دياركم واستئخار المطر عن إبان زمانه عنكم، وقد أمركم الله عز وجل أن تدعوه، ووعدكم أن يستجيب لكم** » ثم قال:

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝٣ مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤ ﴾ [الفاتحة: ٢ : ٤] ، **لا إله إلا الله يفعل ما يريد، اللهم أنت الله لا إله إلا أنت الغني ونحن الفقراء، أنزل علينا الغيث، واجعل ما أنزلت لنا قوة وبلاغاً إلى حين** » ثم رفع يديه فلم يزل في الرفع حتى بدا بياض إبطيه، ثم حول إلى الناس ظهره وقلب أو حول رداءه وهو رافع يديه، ثم أقبل على الناس ونزل فصلى ركعتين، فأنشأ الله سحابة فرعدت وبرقت، ثم أمطرت بإذن الله فلم يأت مسجده حتى سالت السيول، فلما رأى سرعتهم إلى الكن **ضحك** ﷺ حتى بدت نواجذه فقال: « **أشهد أن الله على كل شيء قدير، وأني عبد الله ورسوله** ».

It has been narrated by Hishâm Ibn `Urwah on the authority of his father that `Â'ishah, may Allah be pleased with her, said,

"Once the people complained to the Messenger of Allah (PBUH) that rain had been withheld. So, he (PBUH) ordered that a pulpit be placed for him in the *muṣallâ* (prayer place) and fixed a day for the people to go out on it (and meet him). (On the fixed day) the Messenger of Allah (PBUH) went out when the sun had appeared. He sat on the pulpit, recited *takbîr*,[1] praised Allah, Glorified and Exalted be He, then said, '*You have complained that your houses are dry (i.e., void of water) and that rain has been withheld from you though its time has been due. Allah, Glorified and Exalted be He, has commanded you to invoke Him and promised that He will respond to You.*' After that he (PBUH) said (reciting from the beginning of the chapter of Al-Fâtiḫah), ﴾*In the Name of Allah, the Most Beneficent, the Most Merciful. All the praises and thanks be to Allah, the Lord of the `âlamîn (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).*﴿ (Qur'ân, Al-Fâtiḫah, 1-4) (He then said,) '*There is no god but Allah. He does whatever He wants. O Allah! You are Allah. There is no god but You, the Rich One (Who is free of all wants and needs) and it is we who stand in need (of You). (So please) send rain down to us and make what you send down for us (a means of) strength and a plain message for a time.*' Then he (PBUH) raised his hands and kept raising (them) until the whiteness of his armpits became visible.

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[1] *Takbîr* is to say, "*Allâhu akbar* (Allah is the Greatest)".

After that he turned his back to the people and turned his garment while raising his hands. Then he turned toward the people, descended (from the pulpit), and performed two *rak`ahs*. Then Allah brought out a cloud that thundered and lightened then sent rain down with Allah's permission, and the ground became flooded before he (PBUH) reached his *masjid* (place of prayer; mosque). On seeing them (the people) hastening toward the *kinn*[1] (to protect themselves from the flowing rain), he (PBUH) **smiled** until his molar teeth became visible then said, '*I testify that Allah has power over all things and that I am Allah's servant and Messenger.*'"[2]

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[1] *Kinn* is "cover" or "shelter" or any built or constructed thing with which cold and heat can be warded off. (Translator)

[2] Transmitted by Abû Dâwûd, No. 1174.

He (PBUH) Smiled because of Two Disputing Men

عن أنس بن مالك – رضي الله عنه – قال:

« بينا رسول الله ﷺ جالس إذ رأيناه **ضحك** حتى بدت ثناياه فقال لــه عمر: « ما أضحكك يا رسول الله، بأبي أنت وأمي ؟ » قــال: **« رجلان من أمتي جثيا بين يدي رب العزة فقال أحدهما: « يا رب خذ لي مظلمتي من أخي » ، فقال الله تبارك وتعالى للطالب: «فكيف بأخيك ولم يبق من حسناته شيء ؟ » قال: « يا رب فليحمل مــن أوزاري »**. قال: «وفاضت عينا – رسول الله ﷺ – بالبكاء، ثم قال: **« إن ذلك اليوم عظيم يحتاج الناس أن يحمل عنهم من أوزارهم » فقال الله تعالى للطالب: « ارفع بصرك فانظر في الجنان » فرفــع رأسه فقال: « يا رب أرى مدائن من ذهب وقصوراً من ذهب مُكَلَّلَة باللؤلؤ لأي نبي هذا؟، أو لأي صديق هذا؟، أو لأي شهيد هذا ؟ » قال: « هذا لمن أعطى الثمن » قال: « يا رب ومن يملك ذلك ؟ » قال: « أنت تملكه » قال: « بماذا ؟ » قال: « بعفوك عن أخيــك » قال: « يا رب فإني قد عفوت عنه » قال الله – عز وجل –: « فخذ بيد أخيك فأدخله الجنة »**. فقال رسول الله ﷺ عند ذلك: **« اتقوا الله وأصلحوا ذات بينكم فإن الله تعالى يصلح بين المسلمين »»**.

It has been narrated that Anas Ibn Mâlik, may Allah be pleased with him, said,

"While the Messenger of Allah (PBUH) was sitting we saw him **smiling** until his front teeth became visible. `Umar said to him, 'Why have you

smiled, O Messenger of Allah (PBUH)? I ransom you with my father and my mother!' He (PBUH) said, *'Two men of my Ummah (will) kneel before the Lord of Glory (Allah), and one of them (will) say, 'O my Lord! Take revenge for me regarding the injustice that my brother (the other man) did to me (in worldly life).' Allah, Blessed and Exalted be He, (will) say to (that man) who asks for (retaliation), 'What if there are no good deeds left for your brother?' He (will) say, 'O my Lord! Then let him bear (some) of my burdens (sins).'* Thereupon the Messenger of Allah (PBUH) burst into tears then said, *'That Day (of Resurrection) is great (and momentous and on it) people will need that their burdens be borne for them.'* (Then the Prophet continued the story of the two men, saying,) *'Almighty Allah (will then) say to (the man) who asks (that the other man should bear some his burdens), 'Raise your sight and look into the Gardens.' He (will) raise his head then say, 'O my Lord! I am seeing cities from gold and palaces from silver wreathed with pearls. To which Prophet does this belong? Or to which Siddîq*[1] *does this belong? Or to which martyr does this belong?' Allah (will) say, 'To him who pays the price.' He (will) say, 'O my Lord! And who has that (price)?' Allah (will) say, 'You have it.' He (will) say, 'By virtue of what?' Allah (will) say, 'By forgiving your brother.' He (will) say, 'O my Lord! I have surely forgiven him.' Allah, Glorified and Exalted be He,*

[1] One of Siddîqûn: those followers of the Prophets who were first and foremost to believe in them, like Abû Bakr As-Siddîq. (Translator)

(will) say, 'Then take the hand of your brother and let him enter Paradise.' On that the Messenger of Allah (PBUH) said, *'Be conscious of Allah and amend (all) matters of difference among you, for Almighty Allah amends (matters of difference) among Muslims (as the story indicates).'"*[1]

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[1] Transmitted by Al-Hâkim, No. 8718.

He (PBUH) Smiled because of the Words of a Jew

عن أبي سعيد الخدري – رضي الله عنه –:

« قال النبي ﷺ : « **تكون الأرض يوم القيامة خبزة واحدة، يتكفؤها الجبار بيده كما يكفأ أحدكم خبزته في السفر، نزلاً لأهل الجنة** ». فأتى رجل من اليهود فقال: « بارك الرحمن عليك يا أبا القاسم، ألا أخبرك بنزل أهل الجنة يوم القيامة ؟ قال: « **بلى** ». قال: « تكون الأرض خبزة واحدة »، كما قال النبي ﷺ، فنظر النبي ﷺ إلينا ثم **ضحك** حتى بدت نواجذه، ثم قال: « ألا أخبرك بإدامهم ؟ » قال: « إدامهم بالام ونون » ، قالوا: « وما هذا ؟ ». قال: « ثورٌ ونونٌ، يأكل من زائدة كبدهما سبعون ألفاً » ».

It has been on the authority of Abû Sa`îd Al-Khudrî, may Allah be pleased with him, (that)

the Prophet (PBUH) said, "*The earth (i.e., the globe) will be (like a loaf of) bread on the Day of Resurrection, and the Compeller (Allah) will topple turn it with His Hand as any one of you would topple turn (a loaf of) bread with his hands while (preparing provisions) for a journey, (and that bread will be) the entertainment for the inhabitants of Paradise.*" A man from the Jews came (to the Prophet) and said, "May the All-Merciful (Allah) bless you, O Abul Qâsim! May I tell you of the entertainment of the inhabitants of Paradise on the Day of Resurrection?" He (PBUH) said, "*Yes.*" The Jew said, "The earth will

be (like a loaf of) bread," as the Prophet (PBUH) had said. Thereupon the Prophet (PBUH) looked at us and **smiled** until his molar teeth became visible. Then (the Jew) further said, "May I tell you of their *udm* (additional food taken with bread)?" He added, "That will be *bâlâm* and *nûn*." The people (listening) asked, "And what is that?" He said, "It is an ox and a fish, and seventy thousand (people) will eat of the caudate lobe (i.e., extra lobe) of their livers."[1]

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[1] Transmitted by Al-Bukhârî, No. 6373.

He (PBUH) Smiled because of the Testimony of a Man's Organs

عن أنس بن مالك – رضي الله عنه – قال:

« **ضحك** رسول الله ﷺ ذات يوم **أو تبسم** فقال رسول الله ﷺ : « **ألا تسألوني من أي شيء ضحكت ؟** » فقال: « **عجبت من مُجادلة العبد ربه يوم القيامـــة** » **يقـــول:** « **يـــا رب ألـــيس وعـــدتني أن لا تظلمني؟** » **قال:** «**بلى** » **قال:** « **فإني لا أقبل عليَّ شهادة شاهد إلا من نفسي** » **فيقول:** « **أو ليس كفى بي شهيداً وبالملائكة الكرام الكاتبين؟** » قال: « **فيردد هذا الكلام مرات فيختم على فيه وتكلَّـمُ أركانه بما كان يعمل فيقول: بُعداً لكم وسُحقاً، عنكم كُنتُ أُجَادِلُ** » ».

It has been narrated that Anas Ibn Mâlik, may Allah be pleased with him, said,

"One day the Messenger of Allah (PBUH) **smiled** then said, '*Will you not ask me why I have smiled?*' Then he said, '*(It is because) I was astonished at a servant's arguing with his Lord on the Day of Resurrection. He will say, 'O my Lord! Have You not promised that You will not do any injustice to me?' Allah will say, 'Yes, I have (promised you).' He will say, 'So I do not accept any testimony against me except (from something) from myself.' Allah will say, 'Am I not Sufficient as a Witness and (are) the honorable angels who write down (your deeds not sufficient as witnesses)?*' He (PBUH) added, '*He (the man) will repeat these words (of argumentation)*

again and again until a seal will be set on his mouth and his organs will speak about what he used to do (in worldly life). On that he will say (to his organs), 'Away with you! I was arguing for you!'"[1]

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[1] Transmitted by Al-Hâkim, No. 8778.

He (PBUH) Smiled because Everything Is Good on the Part of the Believer

عن صهيب – رضي الله عنه – قال:

« بينما رسول الله ﷺ جالسٌ إذ ضحك فقال: « **ألا تسألوني مما أضحك؟** » فقالوا: « مِمَّ تَضْحَكُ؟ » قال: « **عجباً من أمر المــؤمن كلُه لـــه خير: إن أصابه ما يَحبُ حَمدَ الله عليه فكان لــــه خيــرٌ وإن أصابه ما يكره فصبر كان له خيرٌ وليس كلُ أحدٍ أمرُه خيرٌ لـــه إلا المؤمن** » ».

It has been narrated that Suhayb, may Allah be pleased with him, said,

"While the Messenger of Allah (PBUH) was sitting he **smiled** and said, '*Will you not ask me why I am smiling*?' They (the listeners) said, '*Why are you smiling*?' *He said, 'I am astonished at the situation of the believer: all (his affairs) bring him good; if he is granted a thing that he likes, he praises Allah for it, and this is good for him; and if he is afflicted by a thing that he dislikes, he remains patient, and this is good for him (as well). Not all the affairs of a person bring him good except a believer.*'"[1]

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[1] Transmitted by Ad-Dârimî, No. 2776.

He (PBUH) Smiled because Sins Are Taken away by Virtue of Ablution

عن عثمان بن عفان – رضي الله عنه – أنه دعا بماء فتمضمض واستنشق ثم غسل وجهه ثلاثاً ومسح برأسه وظهر قدميه ثم ضحك ! فقال لأصحابه: «ألا تسألوني ما أضحكني؟» فقالوا: « ما أضحكك؟ يا أمير المؤمنين؟ » قال: « رأيت رسول الله ﷺ دعا بماء قريباً من هذه البقعة فتوضأ كما توضأت ثم **ضحك** ». فقال: « **ألا تسألوني ما أضحكني** ؟ » فقالوا: « ما أضحكك يا رسول الله ؟ » فقال: « **إن العبد إذا دعا بوضوء فغسل وجهه حط الله عنه كل خطيئة أصابها بوجهه فإذا غسل ذراعيه كان كذلك وإن مسح برأسه كان كذلك** » ».

It has been narrated that

`Uthmân Ibn `Affân, may Allah be pleased with him, called for water (to perform ablution). He rinsed his mouth and nose then washed his face three times and rubbed (by passing wet hands) over his head and the surface of his feet. After that he smiled then said to his companions, "Will you not ask me why I have smiled?" They said, "Why have you smiled, O Commander of the Believers?" He said, "I saw the Messenger of Allah (PBUH) (when he) called for water (in a place) near to this spot. He performed ablution as I have performed it then **smiled**. He then said (to his Companions), '*Will you not ask me why I have smiled*?' They said, 'Why have you smiled,

O Messenger of Allah?' He said, *'If a servant (of Allah) calls for (water to perform) ablution and washes his face, Allah takes away every evil deed he has committed with his face. When he washes his arms, the (same thing) is done, and so is the case when he rubs (his wet hand) over his head.'"*[1]

[1] Recorded in *Majma`uz-Zawâ'id*, No. 3311.

He (PBUH) Smiled because of Allah's Delight

عن علي بن ربيعة، قال:

« شهدت علياً أتى بدابة ليركبها، فلما وضع رجله في الركـاب، قال: بسم الله، فلما استوى على ظهره قال: الحمد لله، ثلاثاً، ثم قـال: ﴿ سُبْحَـٰنَ ٱلَّذِى سَخَّرَ لَنَا هَـٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾ ﴾ [الزخرف: ١٣-١٤] ثم قـال: الحمد لله، ثلاثاً، والله أكبر، ثلاثاً، سبحانك إني ظلمت نفسي، فاغفر لي، إنه لا يغفـر الذنوب إلا أنت »، ثم ضحك، قلت: « من أي شيء ضحكت يا أمير المؤمنين؟ » قال: « رأيت النبي ﷺ صنع كما صنعت ثم **ضحك** »، فقلت: « من أي شيء ضحكت يا رسول الله ؟ » قال: « **إن ربـك ليعجب من عبده إذا قـال: «رب اغفـر لـي ذنـوبي » ، قـال: « علم عبدي أنه لا يغفر الذنوب غيري »**».

It has been narrated that `Alî Ibn Rabî`ah said,

"I was present when `Alî (Ibn Abû T̲âlib) had brought a mount to ride. When he put his foot in (its) stirrup, he said, 'In the Name of Allah'. When he mounted firmly on its back, he said '*Al-h̲amdu lillâh* (Praise be to Allah)' three times then said, ﴾*Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!*﴿ (Qur'ân, Az-Zukhruf: 13-14) Then he said '*Al-h̲amdu lillâh*' three times (and) '*Allâhu akbar* (Allah is the Greatest)' three times,

(then he said,) 'Glory be to You! I have wronged myself, so forgive me, as no one forgives sins but You!' Then he smiled. I said, 'Why have you smiled, O Commander of the Believers?' He said, 'I saw the Prophet (PBUH) when he did what I have just done then **smiled**. I then said, 'Why have you smiled, O Messenger of Allah?' He said, *'Verily your Lord feels happy when a servant of His says, 'O my Lord! Forgive me my sins!' Allah then says, 'My servant realizes that no one forgives sins but I.'"*[1]

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[1] Transmitted by Ibn Hibbân, No. 2698, and by others.

He (PBUH) Smiled when the Chapter of Al-Kawthar Had Been Revealed

عن أنس بن مالك – رضي الله عنه – قال:

« بينا رسول الله ﷺ ذات يوم بين أظهرنا، إذ أغفى إغفاءة، ثم رفع رأسه **متبسماً**. فقلنا: «ما أضحكك يا رسول الله ! قال: « **أُنْزِلت عليَّ آنفاً سورة**» فقرأ: ﴿ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ. إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾ ﴾ **[الكوثر: ١-٣]** ». ثم قال: «**أتدرون ما الكوثر؟**» « فقلنا: « الله ورسوله أعلم ». قال: « **فإنه نهر وعدنيه ربي عز وجل، عليه خير كثير، هو حوض ترد عليه أمتي يوم القيامة، آنيته عدد نجوم السماء فيختلج العبد منهم فأقول:** « رب ! إنه من أمتي ». **فيقول:** « **ما تدري ما أحدثت بعدك** » ».

زاد ابن حُجْر في حديثه: بين أظهرنا في المسجد. وقال: « ما أحدث بعدك ».

It has been narrated that Anas Ibn Mâlik, may Allah be pleased with him, said,

"One day the Messenger of Allah (PBUH) was sitting amongst us when he dozed off. He then raised his head **smiling**. We said, 'Why have you smiled, O Messenger of Allah?' He said, '*A Sûrah (Chapter of the Qur'ân) has just been revealed to me*,' then he (PBUH) recited, ﴿*In the Name of Allah, the Most*

Beneficent, the Most Merciful. Verily, We have granted you (O Muhammad) Al-Kawthar; therefore turn in prayer to your Lord and sacrifice (to Him only). For he who makes you angry (O Muhammad), - he will be cut off (from every good thing in this world and in the Hereafter).﴾ (Qur'ân, Al-Kawthar, 1-3) Then he (PBUH) said, '*Do you know what Al-Kawthar is*?' We said, 'Allah and His Messenger know best.' He (PBUH) said, '*It is a river which my Lord, Glorified and Exalted be He, has promised me and there is abundant good in it. It is a cistern to which my followers will come on the Day of Resurrection. Its vessels are equal to the stars of heaven in number. A servant of them would be turned away (from the cistern), and upon that I would say, 'O my Lord! He is one of my followers,' and He would say, 'You do not know what they (your followers) innovated (in Islam) after you.*'"[1]

Ibn Hujr added in (his version of this) *hadîth*: (1) "He (PBUH) was sitting amongst us in the mosque…" and (2) "He (Allah) said (to the Prophet), "(You do not know) what he innovated after you."[2]

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[1] Transmitted by Muslim, No. 892, and by others.

[2] i.e., Ibn Hujr's version is different from the first one in two things: Firstly, the phrase "in the mosque" is added to the first sentence in the first version, as follows: "One day the Messenger of Allah (PBUH) was sitting amongst us in the mosque when he dozed off." Secondly, "he" is mentioned instead of "they" in Allah's statement that reads, "You do not know what they (your followers) innovated (in Islam) after you," and this "he" refers to the servant who would be turned away from the cistern. (Translator)

He (PBUH) Smiled when `Umar Ibnul-Khattâb Entered upon Him

عن سعد بن أبي وقاص – رضي الله عنه – قال:

« استأذن عمر رسول الله ﷺ وعنده نساء من قريش يكلمنه ويستكثرنه، عالية أصواتهن، فلما استأذن عمر قمن يبتدرن الحجاب، فأذن له رسول الله ﷺ ورسول الله ﷺ **يضحك**، فقال عمر: « أضحك الله سنك يا رسول الله »، قال: « **عجبت من هؤلاء اللاتي كن عندي، فلما سمعن صوتك ابتدرن الحجاب** ». قال عمر: « فأنت يا رسول الله كنت أحق أن يَهَبْنَ »، ثم قال: « أي عدوات أنفسهن! أتهبنني ولا تَهَبْنَ رسول الله ﷺ ؟ » قلن: «نعم، أنت أفظ وأغلظ من رسول الله ﷺ ، قال رسول الله ﷺ : « **والذي نفسي بيده، ما لقيك الشيطان قط سالكاً فجاً إلا سلك فجاً غير فجك** »».

It has been narrated that Sa`d Ibn Abû Waqqâs, may Allah be pleased with him, said,

"Once `Umar asked for permission to (enter upon) the Messenger of Allah (PBUH) when he (PBUH) had in his company some Qurayshî women who were talking to him and asking him for more (financial support) in loud voices. When `Umar asked for permission (to enter), the women got up (quickly) hurrying to screen themselves. Then the Messenger of Allah (PBUH) admitted him, and (when `Umar entered) the Messenger of Allah (PBUH) was **smiling**. `Umar said, 'May Allah make you smile always, O Messenger of Allah!' He (PBUH) said, *'I am astonished at those (women) who were with me.*

As soon as they heard your voice, they hastened to screen themselves.' `Umar said, 'You have more right to be feared by them, O Messenger of Allah.' Then he said (addressing those women), 'O enemies of your own selves! Do you fear me and not the Messenger of Allah (PBUH)?' They replied, 'Yes, for you are a fearful and fierce man as compared with the Messenger of Allah (PBUH).' On that the Messenger of Allah (PBUH) said (to `Umar), *'By Him in Whose Hand my soul is, whenever Satan sees you taking a path, he follows a path other than yours.'"*[1]

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[1] Transmitted by Al-Bukhârî, No. 3120, and by Muslim, the section dealing with "`Umar's merits".

He (PBUH) Smiled because of Anas

قال أنس بن مالك – رضي الله عنه –:

« كان رسول الله ﷺ من أحسن الناس خلقاً، فأرسلني يوماً لحاجة فقلت: « والله لا أذهب، وفي نفسي أن أذهب لما أمرني به نبي الله ﷺ قال: « فخرجت، حتى أمر على صبيان وهم يلعبون في السوق، فإذا رسول الله ﷺ قابض بِقَفَايَ من ورائي فنظرت إليه وهو **يضحك** »، فقال: «**يا أُنَيْس، اذهب حيث أمرتك** » قلت: « نعم، أنا أذهب يا رسول الله » ، قال أنس: « والله لقد خدمته سبع سنين أو تسع سنين، ما علمت قال لشيء صنعت لم فعلت كذا وكذا، ولا لشيء تركت: هلا فعلت كذا وكذا »».

It has been narrated that Anas Ibn Mâlik, may Allah be pleased with him, said,

"The Messenger of Allah (PBUH) was one of the best well-mannered people. Once he sent me to do something (for him) and I said, "By Allah, I will not go," yet in my mind (I decided) to go where the Prophet of Allah (PBUH) had ordered me (to go). Then I went out (and it happened that) I passed by some children who were playing in the market place. Just then the Messenger of Allah (PBUH) (came there and) caught me by the back of my neck from behind. I looked at him and he was **smiling**. He said, '*O Unays, go where I have ordered you (to go).*' I said, 'Yes, I am going, O Messenger of Allah.'"

Anas commented,

"By Allah, I served him for seven or nine years, and (during that time) he never said about a thing I did '*Why have you done such and such a thing,*' nor did he ever say about a thing I did not do, '*May you do such and such a thing*?'"[1]

[1] Transmitted by Abû Dâwûd, No. 4773.

He (PBUH) Smiled when `Â'ishah's Innocence Had Been Revealed

عن عائشة – رضي الله عنها – زوج النبي ﷺ ، حين قال لها أهل الإفك ما قالوا، فبرأها منه، قال الزهري: وكلهم حدثني طائفة من حديثها، وبعضهم أوعى من بعض، وأثبت له اقتصاصاً، وقد وعيت عن كل واحد منهم الحديث الذي حدثني عن عائشة، وبعض حديثهم يصدق بعضاً، زعموا:

« أن عائشة قالت: «كان رسول الله ﷺ إذا أراد أن يخرج سفراً أقرع بين أزواجه، فأيتهن خرج سهمها خرج بها معه، فأقرع بيننا في غزاة غزاها، فخرج سهمي فخرجت معه، بعد ما أنزل الحجاب، فأنا أحمل في هودج وأنزل فيه، فسرنا حتى إذا فرغ رسول الله ﷺ من غزوته تلك وقف، ودنونا من المدينة، آذن ليلة بالرحيل، فقمت حين آذنوا بالرحيل، فمشيت حتى جاوزت الجيش، فلما قضيت شأني، أقبلت إلى الرحل، فلمست صدري، فإذا عقد لي من جزع أظفار قد انقطع، فرجعت فالتمست عقدي فحبسني ابتغاؤه، فأقبل الذين يرحلون لي، فاحتملوا هودجي فرحلوه على بعيري الذي كنت أركب، وهم يحسبون أني فيه، وكان النساء إذ ذاك خفافاً لم يثقلن، ولم يغشهن اللحم، وإنما يأكلن العلقة من الطعام، فلم يستنكر القوم حين رفعوه ثقل الهودج فاحتملوه، وكنت جارية حديثة السن، فبعثوا الجمل وساروا، فوجدت عقدي بعد ما استمر الجيش، فجئت منزلهم وليس فيه أحد، فأممت منزلي الذي كنت به، فظننت أنهم سيفقدونني فيرجعون إلي، فبينا أنا

جالسة غلبتني عيناي فنمت، وكان صفوان بن المعطل السلمي ثم الذكواني من وراء الجيش، فأصبح عند منزلي، فرأى سواد إنسان نائم فأتاني، وكان يراني قبل الحجاب، فاستيقظت باسترجاعه، حين أناخ راحلته، فوطئ يدها فركبتها، فانطلق يقود بي الراحلة، حتى أتينا الجيش بعد ما نزلوا معرسين في نحر الظهيرة، فهلك من هلك، وكان الذي تولى الإفك عبد الله بن أبي ابن سلول، فقدمنا المدينة، فاشتكيت بها شهراً، يفيضون من قول أصحاب الإفك، ويريبني في وجعي أني لا أرى من النبي ﷺ اللطف الذي كنت أرى منه حين أمرض، إنما يدخل فيسلم، ثم يقول: «**كيف تيكم؟**». لا أشعر بشيء من ذلك حتى نقهت، فخرجت أنا وأم مسطح قبل المناصع، مُتَبرَّزُنا، لا نخرج إلا ليلاً إلى ليل، وذلك قبل أن نتخذ الكنف قريباً من بيوتنا، وأمرنا أمر العرب الأول في البرية، أو في التنزه، فأقبلت أنا وأم مسطح بنت أبي رُهم نمشي، فعثرت في مرطها، فقالت: « تعس مسطح! » ، فقلت لها: «بئس ما قلت، أتسبين رجلاً شهد بدراً؟ » ، فقالت: « يا هنتاه ألم تسمعي ما قالوا ؟ » ، فأخبرتني بقول أهل الإفك، فازددت مرضاً إلى مرضي، فلما رجعت إلى بيتي، دخل عليَّ رسول الله ﷺ فسلم، فقال: « **كيف تيكم ؟**». فقلت: « ائذن لي إلى أبوي » ، قالت: «وأنا حينئذ أريد أن أستيقن الخبر من قِبلهما، فأذن لي رسول الله ﷺ فأتيت أبوي، فقلت لأمي: « ما يتحدث به الناس ؟ » فقالت: « يا بنية، هوني على نفسك الشأن، فوالله لقلما كانت امرأة قط وضيئة عند رجل يحبها، ولها ضرائر، إلا أكثرن عليها » فقلت: « سبحان الله، ولقد يتحدث الناس بهذا ؟ » قالت: « فبت الليلة حتى أصبحت، لا يرقأ لي دمع، ولا أكتحل بنوم، ثم أصبحت فدعا رسول الله ﷺ علي

بن أبي طالب وأسامة بن زيد، حين استلبث الوحي، يستشيرهما في فراق أهله، فأما أسامة فأشار عليه بالذي يعلم في نفسه من الود لهم، فقال أسامة: « أهلك يا رسول الله، ولا نعلم والله إلا خيراً » ، وأما علي بن أبي طالب فقال: « يا رسول الله، لم يضيق الله عليك، والنساء سواها كثير، وسل الجارية تصدقك » ، فدعا رسول الله ﷺ بريرة، فقال: « **يا بريرة، هل رأيت فيها شيئا يريبك؟** » فقالت بريرة: «لا والذي بعثك بالحق، إن رأيت منها أمراً أغمصه عليها أكثر من أنها جارية حديثة السن، تنام عن العجين، فتأتي الداجن فتأكله » فقام رسول الله ﷺ من يومه، فاستعذر من عبد الله بن أبي سلول، فقال رسول الله ﷺ : « **من يعذرني من رجل بلغني أذاه في أهلي، فوالله ما علمت على أهلي إلا خيرا، وقد ذكروا رجلا ما علمت عليه إلا خيرا، وما كان يدخل إلا معي** ». فقام سعد بن معاذ – رضي الله عنه – فقال: « يا رسول الله، أنا والله أعذرك منه: إن كان من الأوس ضربنا عنقه، وإن كان من إخواننا من الخزرج أمرتنا ففعلنا فيه أمرك ». فقام سعد بن عبادة – رضي الله عنه – ، وهو سيد الخزرج، وكان قبل ذلك رجلاً صالحاً، ولكن احتملته الحمية، فقال: « كذبت لعمر الله لا تقتله، ولا تقدر على ذلك » فقام أسيد بن الحضير – رضي الله عنه – فقال: « كذبت لعمر الله، والله لنقتلنه، فإنك منافق تجادل عن المنافقين »، فثار الحيَّان الأوس والخزرج، حتى هموا ورسول الله ﷺ على المنبر، فنزل فخفضهم، حتى سكتوا وسكت، وبكيت يومي لا يرقأ لي دمع ولا اكتحل بنوم، فأصبح عندي أبواي، قد بكيت ليلتين ويوماً، حتى أظن أن البكاء فالق كبدي» قالت: « فبينا هما جالسان عندي وأنا أبكي، إذ استأذنت

امرأة من الأنصار فأذنت لها، فجلست تبكي معي، فبينا نحن كذلك إذ دخل رسول الله ﷺ فجلس ولم يجلس عندي من يوم قيل في ما قيل قبلها، وقد مكث شهراً لا يوحي إليه في شأني شيء، قالت: فتشهد، ثم قال: « **يا عائشة، فإنه بلغني عنك كذا وكذا، فإن كنت بريئة فسيبرئك الله، وإن كنت ألممت بشيء فاستغفري الله وتوبي إليه، فإن العبد إذا اعترف بذنبه ثم تاب تاب الله عليه** ». فلما قضى رسول الله ﷺ مقالته قلص دمعي حتى ما أحس منه قطرة، وقلت لأبي: « أجب عني رسول الله ﷺ فيما قال»، قال: « والله ما أدري ما أقول لرسول الله ﷺ » فقلت لأمي: «أجيبي عني رسول الله ﷺ، فيما قال » ، قالت: « والله ما أدري ما أقول لرسول الله ﷺ » قالت: « وأنا جارية حديثة السن لا أقرأ كثيراً من القرآن ، فقلت: « إني والله لقد علمت أنكم سمعتم ما يتحدث به الناس، ووقر في أنفسكم وصدقتم به، ولئن قلت لكم إني بريئة، والله يعلم إني لبريئة، لا تصدقوني بذلك، ولئن اعترفت لكم بأمر، والله يعمل إني بريئة، لتصدقني، والله ما أجد لي ولكم مثلاً إلا أبا يوسف إذ قال: ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ [يوسف: ١٨] » ثم تحولت على فراشي، وأنا أرجو أن يُبَرِئني الله، ولكن والله ما ظننت أن ينزل في شأني وحياً، ولأنا أحقر في نفسي من أن يتكلم بالقرآن في أمري، ولكني كنت أرجو أن يرى رسول الله ﷺ في النوم رؤيا يبرئني الله، فوالله ما رام مجلسه، ولا خرج أحد من أهل البيت، حتى أنزل عليه الوحي، فأخذه ما كان يأخذه من البرحاء، حتى إنه ليتحدر منه مثل الجمان من العرق في يوم شات، فلما سري عن رسول الله ﷺ وهو **يضحك**، فكان أول كلمة تكلم بها أن قال لي: « **يا عائشة، احمدي**

الله، **فقد برأك الله** ». فقالت لي أمي: «قومي إلى رسول الله ﷺ »، فقلت: « لا والله لا أقوم إليه، ولا أحمد إلا الله » ، فأنزل الله تعالى: ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلۡإِفۡكِ عُصۡبَةٌ مِّنكُمۡ﴾ [النور: ١١] الآيات، فلما أنزل الله هذا في براءتي، قال أبو بكر الصديق –رضي الله عنه– ، وكان ينفق على مسطح بن أثاثة لقرابته منه: « والله لا أنفق على مسطح شيئاً أبداً، بعد ما قال لعائشة» فأنزل الله تعالى: ﴿وَلَا يَأۡتَلِ أُوْلُواْ ٱلۡفَضۡلِ مِنكُمۡ وَٱلسَّعَةِ أَن يُؤۡتُوٓاْ﴾ إلى قوله: ﴿أَلَا تُحِبُّونَ أَن يَغۡفِرَ ٱللَّهُ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٌ﴾ [النور: ٢٢] قال أبو بكر: « بلى والله إني لأحب أن يغفر الله لي » ، فرجَع إلى مسطح الذي كان يجري عليه. وكان رسول الله ﷺ يسأل زينب بنت جحش عن أمري، فقال: « **يا زينب، ما علمت ؟ ما رأيت ؟** ». فقالت: « يا رسول الله، أحمي سمعي وبصري، والله ما علمت عليها إلا خيراً ». قالت: « وهي التي كانت تساميني، فعصمها الله بالورع »».

(A *hadîth*) has been narrated on the authority of `Â'ishah (the Prophet's wife), may Allah be pleased with her, concerning (the incident) when the proponents of false heinous accusation (*ifk*) said what they said against her and (Allah) revealed her innocence. Az-Zuhrî said (in this concern): All (narrators of this *hadîth*) have told me about her *hadîth*. Some of them are heedful than others and their narration is more authenticated than (that of others). I know thoroughly what each one of them has said of the *hadîth* attributed to `Â'ishah, and their narrations attest to one another. They have stated that `Â'ishah said,

“Whenever the Messenger of Allah (PBUH) intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot would fall. During an expedition of his, he drew lots amongst us and the lot fell upon me. Thus, I went out with him (and that was) after (Allah) had decreed that women should use veils. I was carried in a howdah (on the camel) and I would be dismounted while being still in it. The Messenger of Allah (PBUH) was finished with his expedition and (decided to) return home. When we approached Madînah, the Messenger of Allah (PBUH) ordered us to proceed at night. I got up when the command for the march was given and moved on until I went out of (the encampments of) the army and after relieving myself I came to my place. I touched my chest and found that my necklace, which had been made of beads brought from Azfâr (in Yemen), had been broken. I retraced my steps to search for my necklace and this detained me there. Those who (were responsible for) saddling my ride carried my howdah on my camel which I used to ride and marched on (without me), as they thought that I was in it. During those days women were light and did not wear much flesh, as they ate less food. So, those who carried my howdah did not perceive its weight when they placed it upon the camel, for I was a young girl at that time. So they drove the camel and set out. I found my necklace after the army had marched. Then I came to their camp and found nobody, so I went to the place where I used to stay, thinking that they would discover my absence and come back to

search for me. While I was sitting (in that state), I felt sleepy and slept.

"Safwân Ibnul-Mu`attal As-Sulamî Adh-Dhakwânî was behind the army and reached my abode in the morning. He saw a sleeping person (meaning herself), so he came to me, and he used to see me before veiling. I got up when I heard him saying *istirjâ`*[1] (out of astonishment). He made his camel knell down then got down from his camel and put his leg on the front legs of the camel and then I rode and sat over it.[2] Safwân set out (walking), leading the camel (by the rope) until we reached the army whose (members) had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction,[3] and the leader of (those who spread) the false heinous accusation (*ifk*) was `Abdullâh Ibn Ubayy Ibn Salûl.

"After that we returned to Madînah and I became ill for one month while the people were spreading the forged statements of the proponents of the *ifk*. During my ailment I was feeling as if I were not receiving the usual kindness which I used to receive from the Prophet (PBUH) whenever I got sick.

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[1] *Istirjâ`* is to say, "*Innâ lil-lâhi wa innâ ilayhi râji`ûn* (Truly, to Allah we belong and to Him we shall return)". (Translator)

[2] It is worth mentioning that in some narration of Muslim, `Â'ishah, may Allah be pleased with her, said, "By Allah, he did not speak to me a word and I did not hear a word from him except his *istirjâ`*." (Translator)

[3] By this she refers to those people who harbored doubts about her and Safwân and accused them falsely as regards their decency. (Translator)

(Unusually,) he would come, greet me, and say, *'How is that (girl)?'* I was unaware of what was being circulated until I recovered from my ailment and went out with Umm Mistah to the Manâsi` where we used to relieve ourselves. We used to not go (to answer the call of nature) except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old Arabs in the open country. Thus, I and Umm Mistah Bint Abû Ruhm went out walking. She stumbled because of her long dress and on that she said, 'May Mistah be ruined!' I said, 'You have said a bad word! Are you abusing a man who took part in (the battle of) Badr?' She said, 'Did you not hear what they said?'[1] Then she told me the rumors of the proponents of *ifk*. Therefore, my sickness was aggravated.

"When I returned home, the Messenger of Allah (PBUH) came to me, greeted me, then said, *'How is that (girl)?'* I said, 'Allow me to go to my parents,' as I wanted to make sure of the news through them. The Messenger of Allah (PBUH) allowed me, and I went to my parents and asked my mother, 'What are the people saying (about me)?' She said, 'O my daughter, do not worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but they would forge

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[1] Mistah Ibn Uthâthah was one of those who indulged in that matter, as will be indicated in the end of this narration. (Translator)

false news about her.' I said, 'Glory be to Allah! Are the people really taking about such a thing?'

"That night I kept on weeping and could not sleep until morning. In the morning the Messenger of Allah (PBUH) called `Alî Ibn Abû Tâlib and Usâmah Ibn Zayd when he saw that no Divine Revelation (concerning a clarification of that matter) had been delayed (for some time). (He wanted) to consult them about divorcing his wife (meaning herself). Usâmah said what he knew of the good reputation of his wives and added, 'O Messenger of Allah, (keep) you wife, for, by Allah, we know nothing (about her) but good.' `Alî Ibn Abû Tâlib, however, said, 'O Messenger of Allah, Allah has not imposed restrictions on you, and there are many women other than her. You may also ask the female-servant (Barîrah) and she will tell you the truth.' On that the Messenger of Allah (PBUH) called Barîrah and said, '*O Barîrah, have you ever seen any thing which roused your suspicions about her*?' Barîrah said, 'No, by Allah Who has sent you with the truth, I have never seen in her anything faulty except that she is an immature girl who sometimes sleeps and leaves the dough for the goats to eat.'

"On that day the Messenger of Allah (PBUH) ascended (the pulpit) and requested that somebody support him in punishing `Abdullâh Ibn Ubayy Ibn Salûl. The Messenger of Allah (PBUH) said, '*Who will support me to punish that person (`Abdullâh) who has hurt me by slandering (the reputation of) my wife? By Allah, I know nothing about my wife but*

good. Also, they (the proponents of ifk) have mentioned (in their accusation) a person about whom I know nothing but good, and he never entered my house except in my company.' Sa`d Ibn Mu`âdh got up and said, 'O Messenger of Allah, by Allah, I will relieve you from him. If that man is from (the tribe of) Aws, then we will behead him, and if he is from our brothers, the Khazraj, then order us (concerning him), and we shall fulfill your order.' On that Sa`d Ibn `Ubâdah, the chief of the Khazraj, got up, and before this incident, he had been a pious man, but, motivated by his zeal (for his tribe), he said (to Sa`d Ibn Mu`âdh), 'By Allah, you have told a lie. You cannot kill him, and you will never be able to do that.' Usayd Ibnul-Hadîr got up and said (to Sa`d Ibn `Ubâdah), 'By Allah, you have told a lie, and by Allah, we shall kill him. You are a hypocrite who defends hypocrites.' On that the two tribes of Aws and Khazraj became aggravated and were about (to fight each other), while the Messenger of Allah (PBUH) was on the pulpit. He (PBUH) got down and quieted them until they became silent, and he kept quiet (as well).

"On that day I wept so much that neither did my tears stop nor could I sleep. In the morning my parents were with me and I had been weeping for two nights and a day, to the extent that I thought my liver would burst because of weeping. While they were sitting with me and I was weeping, an Ansârî woman asked my permission to enter, and I allowed her in. She sat down (and started) weeping with me.

In the meantime, the Messenger of Allah (PBUH) came and sat down, and he had not sat with me since the day they said what they said (against me). No Revelation regarding my case was sent down to him for a month. He said *tashahhud*[1] then said, '*O `Â'ishah, I have been informed such and such (things) about you. If you are innocent, then Allah will (soon) reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a servant (of Allah) confesses his sin then repents, Allah accepts his repentance.*' When the Messenger of Allah (PBUH) finished his speech, my tears ceased completely and not even a single drop remained of them. I said to my father, 'Answer the Messenger of Allah (PBUH) on my behalf concerning what he has said,' but he said, 'By Allah, I do not know what to say to the Messenger of Allah (PBUH).' I said to my mother, 'Answer the Messenger of Allah (PBUH) on my behalf concerning what he has said,' but she said, 'By Allah, I do not know what to say to the Messenger of Allah (PBUH).' I was then a young girl and was not well-read in the Qur'ân. I said. 'I know, by Allah, that you have listened to what the people are saying and that it has been planted in your minds and you have taken it as a fact. If I tell you that I am innocent, and Allah knows that I am innocent, you will not believe me; and if I confess to you falsely (that I am guilty of the) matter (in

[1] Here *tashahhud* is meant for the *shahâdatân*: to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. (Translator)

question), and Allah knows that I am innocent, you will believe me. By Allah, I do not find a situation similar to my situation with you except (that of) Yûsuf's father (i.e., Ya`qûb [Jacob]) who said, ﴾*So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.*﴿ (Qur'ân, Yûsuf: 18) Then I turned to the other side of my bed hoping that Allah would prove my innocence. Yet, by Allah, I never thought that Allah would send down Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'ân.

"I had hoped that the Messenger of Allah (PBUH) might have a dream (in which) Allah would declare my innocence. By Allah, the Messenger of Allah (PBUH) had not got up and nobody had left the house before the Divine Revelation was sent down to him (PBUH). (Meanwhile,) the same state, which would overtake him (on receiving Revelation), overtook him then; he was sweating so much that the drops of sweat were dropping like pearls (though) it was a (cold) wintry day. When that state of the Messenger of Allah (PBUH) was over, he **smiled** and the first words he said after that were, '*O `Â'ishah, praise Allah, for Allah has declared your innocence.*' My mother said (to me), 'Go to the Messenger of Allah (PBUH).' I replied, 'By Allah, I will not go to him and will not praise but Allah.'

"Almighty Allah revealed (concerning this case), ﴾*Verily! They who spread the slander are a gang among you…*﴿ (Qur'ân, An-Nûr: 11) (to the ends of)

the verses (in question). When Allah declared my innocence in these (verses), Abû Bakr As-Siddîq (`Â'ishah's father), who used to provide for Mistah Ibn Uthâthah because he was a relative of his, said, 'By Allah, I will never provide Mistah with anything because of what he said about `Â'ishah.' But Almighty Allah revealed, ﴿*And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful.*﴾ (Qur'ân, An-Nûr: 22) (After that) Abû Bakr said, 'Yes, by Allah! I like that Allah should forgive me,' and thus he resumed giving Mistah what he used to give him before.

"(Before that) the Messenger of Allah (PBUH) had asked Zaynab Bint Jahsh (i.e., the Prophet's wife) about me, saying, '*O Zaynab, what do you know and what did you see?*' She replied, 'O Messenger of Allah, I would protect my hearing and my sight (i.e., I would not claim hearing or seeing what I did not hear or see). By Allah, I know nothing but good about her.' She (Zaynab) used to compete with me (concerning their relation with and position to the Prophet), yet Allah protected her (from maliciousness) by virtue of the piety (He had granted her).'"

He (PBUH) Smiled because of the Story of Tamîm Ad-Dârî

عن فاطمة بنت قيس – رضي الله عنها – قالت:

« سمعت منادي رسول الله ﷺ ينادي: « أن الصلاة جامعة » ، فخرجت فصليت مع رسول الله ﷺ ، فلما قضى رسول الله ﷺ صلاته جلس على المنبر وهو **يضحك**، قال: « **ليلزم كل إنسان مصلاه** » ثم قال: « **هل تدرون لِمَ جمعتكم؟** » قالوا: « الله ورسوله أعلم » ، قال: « **إني ما جمعتكم لرهبة ولا رغبة، ولكن جمعتكم أن تميماً الداري كان رجلاً نصرانياً، فجاء فبايع وأسلم، وحدثني حديثاً وافق الذي حدثتكم عن الدجال، حدثني أنه ركب في سفينة بحرية مع ثلاثين رجلاً من لَخْم وجُذام، فلعب بهم الموج شهراً في البحر، وأرفئوا إلى جزيرة حين مغرب الشمس، فجلسوا في أقرب السفينة، فدخلوا الجزيرة، فلقيتهم دابة أهلب كثيرة الشعر، قالوا: « ويلك ما أنت ؟! » قالت: « أنا الجساسة، انطلقوا إلى هذا الرجل في هذا الدير، فإنه إلى خبركم بالأشواق »، قال: « لما سمت لنا رجلاً فرقنا منها أن تكون شيطانةً، فانطلقنا سراعاً حتى دخلنا الدير، فإذا فيه أعظم إنسان رأيناه قط خلقاً وأشده وثاقاً مجموعة يداه إلى عنقه»**، فذكر الحديث وسألهم عن نخل بَيْسَان، وعن زُغَرَ، وعن النبي الأمي، قال: « إني أنا المسيح، وإنه يوشك أن يؤذن في الخروج، قال النبي ﷺ : **وإنه في بحر الشام أو بحر اليمن، لا بل من قبل المشرق ما هو مرتين**» وأومأ بيده قبل المشرق »، قالت: « حفظت هذا من رسول الله ﷺ» وساق الحديث »».

It has been narrated that Fâtimah Bint Qays, may Allah be pleased with her, said,

"Once I heard the announcer of the Messenger of Allah (PBUH) announcing that prayer would be observed in congregation. So I set out and observed prayer along with the Messenger of Allah (PBUH). When the Messenger of Allah (PBUH) finished his prayer, he sat on the pulpit **smiling** and said, '*Every person should keep sitting at his (or her) place.*' He then said, '*Do you know why I have made you assemble?*' They said, 'Allah and His Messenger know best.' He said, '*Verily, I have not made you assemble for exhortation or for a warning, but I have kept you together here (to tell you that) Tamîm Ad-Dârî – a Christian who came (to me), swore allegiance (to me), and confessed Islam – told me something which agrees with what I told you about Ad-Dajjâl (Antichrist). He narrated to me that he sailed in a ship along with thirty men from (Banû) Lakhm and (Banû) Judhâm. They were tossed by waves in the sea for a month then those (waves) took them (near) an island at the time of sunset. They sat in a small side-boat and entered that island. There they met a beast with long thick hair. They said, 'Woe to you! What (can) you be?' It (the beast) said, 'I am Al-Jassâsah. Go to this person in this monastery. He is much eager to know about you.' He (the narrator) said, 'When it named a person for us, we were afraid of it lest it should be a devil. Then we went on hastily until we entered that monastery and found the most muscular person we had ever seen. He was there with his hands tied to his neck...*' and he (the Prophet) mentioned (the rest of) the story (where he said that) he (that person) asked them (those people) about the date-

palm trees of Baysân, about (the spring of) Zughar, and about the unlettered Prophet. He (that person) said (to them), 'I am Al-Masîh (i.e., Al-Masîh Ad-Dajjâl; Antichrist) and would be soon permitted to get out.' The Prophet (PBUH) said, '*Behold! He (Ad-Dajjâl) is in Ash-Shâm*[1] *sea (Mediterranean Sea) or the Yemen sea (Arabian Sea). Nay, he is in the east,*'[2] (saying that) twice and he pointed with his hand toward the east."

She (Fâtimah Bint Qays) said, "I preserved this (narration) in my mind from the Messenger of Allah (PBUH)."[3]

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[1] Ash-Shâm: The region now covering Palestine, Jordan, Lebanon, and Syria. (Translator)

[2] It is mentioned in *Fathul-Barî*, in the commentaries on the *hadîth* dealing with the story of Al-Jassâsah, that perhaps the Prophet (PBUH) meant by this "nay" to make the whereabouts of Ad-Dajjâl ambiguous. (Translator)

[3] Transmitted by Abû Dâwûd, No. 4326, and Muslim has mentioned the same story in the section dealing with the story of Al-Jassâsah.

He (PBUH) Smiled when a Verse Was Revealed

عن الحسن – رضي الله عنه – في قول الله – عــز وجــل – : قال تعالى: ﴿إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا﴾ قال: « خرج النبــي ﷺ يومــاً مسروراً وهو **يضحك** وهو يقول: « **لن يُغْلَبَ عُسرٌ يُسْرَيْن، إن مــع العُسر يُسراً إن مَعَ العُسر يُسراً** » ».

It has been narrated that concerning the verse reading, ﴾*So verily, with the hardship, there is relief*﴿,[1] Al-Hasan, may Allah be pleased with him, said,

"Once the Prophet (PBUH) went out and he was happy and **smiling** while saying, '*One hardship will never overcome two reliefs. Verily, with hardship, there is relief. Verily, with the hardship, there is relief.*[2]'"[3]

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[1] Qur'ân, Ash-Sharh: 5)

[2] The Prophet (PBUH) mentioned the sentence '*Verily, with hardship, there is relief*' twice just as it is mentioned in the chapter of Ash-Sharh (verse No. 5 and verse No. 6); i.e., there is *one* hardship with *two* reliefs, so one hardship cannot overcome two reliefs. This is what the Prophet (PBUH) meant by his words, '*One hardship will never overcome two reliefs.*' (Translator)

[3] Transmitted by Al-Hâkim in *Al-Mustadrak*, the section dealing with cleaving the Prophet's chest.

He (PBUH) Smiled because of Salmâ and Abû Râfi`

عن عائشة – رضي الله عنها – زوج النبي ﷺ قالت:

« أتت سلمى مولاة رسول الله ﷺ امرأة أبي رافع مولى رسول الله ﷺ إلى رسول الله ﷺ تستأذنه على أبي رافع قد ضربها قالت: « فقال رسول الله ﷺ لأبي رافع: « **ما لكَ ولها يا أبا رافع ؟** »

قال: « تؤذيني يا رسول الله »

قال رسول الله ﷺ : « **بم آذيتيه يا سلمى ؟** »

قالت: « يا رسول الله ما آذيته بشيء ولكنه أحدث وهو يُصلي فقلت له: يا أبا رافع إن رسول الله قد أمر المسلمين إذا خرج من أحدهم الريح أن يتوضأ فقام يضربني » فجعل رسول الله ﷺ **يضحك** ويقول: « **يا أبا رافع إنها لم تأمرك إلا بخير** » ».

It has been narrated that `Â'ishah, the Prophet's wife, may Allah be pleased with her, said,

"Salmâ, the *mawlâh* (freed-slave) of the Messenger of Allah (PBUH) and the wife of Abû Râfi`, (also) the *mawlâ* (freed-slave) of the Messenger of Allah (PBUH), came to the Messenger of Allah (PBUH) and asked for permission (to let her enter upon him, and she told him that) Abû Râfi` had beaten her. The Messenger of Allah (PBUH) asked Abû Râfi`, '*What is wrong with you? (Why have you beaten) her, O Abû Râfi`?*' He said, 'She annoys me, O Messenger of Allah.' The Messenger of Allah (PBUH) said, '*How*

have you annoyed him, O Salmâ?' She said, 'O Messenger of Allah, I have caused no annoyance to him. But he made *hadath* (here "passed wind") while performing prayer so I said to him, 'O Abû Râfi`, the Messenger of Allah has ordered Muslims that if any one of them passes wind he must perform ablution (before performing prayer).' However, he beat me.' Thereupon the Messenger of Allah (PBUH) **smiled** (for a while) then said, *'O Abû Râfi`, she did not tell you except what is good (and true).'"*[1]

[1] *Majma`uz-Zawâ'id*, the section dealing with performing ablution after passing wind.

He (PBUH) Smiled because of Khâlid's Words

عن عائشة – رضي الله عنها – :

« أن رفاعة القرظي طلق امرأته فبت طلاقها، فتزوجها بعده عبد الرحمن بن الزبير، فجاءت النبي ﷺ فقالت: « يا رسول الله، إنها كانت عند رفاعة فطلقها آخر ثلاث تطليقات، فتزوجها بعده عبد الرحمن بن الزبير، وإنه والله ما معه يا رسول الله إلا مثل هذه الهدبة » ، لهدبة أخذتها من جلبابها، قال: « وأبو بكر جالس عند النبي ﷺ ، وابن سعيد بن العاص جالس بباب الحجرة ليؤذن له » ، فطفق خالد ينادي: « أبا بكر! يا أبا بكر! ألا تزجر هذه عما تجهر به عند رسول الله ﷺ ؟» ، وما يزيد رسول الله ﷺ على **التبسم**، ثم قال: « **لعلك تريدين أن ترجعي إلى رفاعة؟ لا حتى تذوقي عسيلته ويذوق عسيلتك** » ».

It has been narrated that `Â'ishah, may Allah be pleased with her, said (that)

Rifâ`ah Al-Qurazî divorced his wife irrevocably then `Abdur-Rahman Ibnuz-Zubayr married her. She came to the Prophet (PBUH) and said, "O Messenger of Allah, I was Rifâ`ah's wife and he divorced me the last (of the) three (permitted) divorces. Then I married `Abdur-Rahman Ibnuz-Zubayr who, by Allah, has only something like this fringe," (and she then showed) a fringe she had taken from her garment (meaning he was impotent). During that Abû Bakr was sitting with the Prophet (PBUH) and

(Khâlid) Ibn Sa`îd Ibnul-`Âs was sitting at the door of the room (waiting) until he would be permitted (to enter). Khâlid (heard her statement, so he) called out, "O Abû Bakr! O Abû Bakr! Why do you not stop this (woman) from saying such (things) openly before the Messenger of Allah (PBUH)?" The Messenger of Allah (PBUH) did nothing but **smiled**, then he said (to the woman), "*Perhaps you want to return to (i.e., remarry) Rifâ`ah? You cannot (do that) unless you have a complete sexual relation with him (i.e., `Abdur-Rahmân).*"[1]

[1] Transmitted by Al-Bukhârî, No. 5734, and by Muslim, No. 3513.

He (PBUH) Smiled because of What Umm Salamah Said to `Umar

عن عبد الله بن عباس – رضي الله عنهما – يحدث، قال:

« مكثت سنة وأنا أريد أن أسأل عمر بن الخطاب عن آية، فما أستطيع أن أسأله هَيْبَةً له، حتى خرج حاجاً فخرجت معه، فلما رجع، فكنا ببعض الطريق، عدل إلى الأراك لحاجة له، فوقفت له حتى فرغ، ثم سرت معه، فقلت: « يا أمير المؤمنين! من اللتان تظاهرتا على رسول الله ﷺ من أزواجه؟ » فقال: « تلك عائشة وحفصة » ، قال: فقلت له: «والله ! إن كنت لأريد أن أسألك عن هذا منذ سنة فما أستطيع هيبة لك »، قال: « فلا تفعل، ما ظننت أن عندي من علم فسلني عنه، فإن كنت أعلمه أخبرتك » ، قال: قال عمر: « والله ! إن كنا في الجاهلية ما نعد للنساء أمرا، حتى أنزل الله تعالى فيهن ما أنزل، وقسم لهن ما قسم » ، قال: «فبينما أنا في أمر أأتمره، إذ قالت لي امرأتي: « لو صنعت كذا وكذا!» فقلت لها: « وما لك أنت ولما ههنا ؟ وما تكلفك في أمر أريده ؟ » فقالت لي: « عجباً لك، يا ابن الخطاب ! ما تريد أن تراجع أنت، وإن ابنتك لتراجع رسول الله ﷺ حتى يظل يومه غضبان » ، قال عمر: « فآخذ ردائي ثم أخرج مكاني، حتى أدخل على حفصة » فقلت لها: « يا بُنَيَّة إنك لتراجعين رسول الله ﷺ حتى يظل يومه غضبان » ، فقالت حفصة: «والله ! إنا لنراجعه » ، فقلت: « تعلمين أني أحذرك عقوبة الله وغضب رسوله ﷺ ، يا بنية ! لا يغرنك هذه التي قد أعجبها حسنها، وحب رسول الله ﷺ إياها » ، ثم خرجت حتى أدخل على أم سلمة، لقرابتي منها، فكلمتها، فقالت لي أم سلمة – رضي الله عنها –:

« عجبا لك يا ابن الخطاب ! قد دخلت في كل شيء حتى تبتغي أن تدخل بين رسول الله ﷺ وأزواجه ! » قال: « فأخذتني أخذاً كَسَرَتْنِي عن بعض ما كنت أجده، فخرجت من عندها، وكان لي صاحب من الأنصار، إذا غبت أتاني بالخبر، وإذا غاب رضي الله عنه كنت آتيه بالخبر، ونحن حينئذ نتخوف ملكا من ملوك غسان، ذُكر لنا أنه يريد أن يسير إلينا، فقد امتلأت صدورنا منه، فأتى صاحبي الأنصاري يدق الباب، وقال: « افتح، افتح » ، فقلت: «جاء الغساني ؟ » فقال: « أشد من ذلك، اعتزل رسول الله ﷺ أزواجه » ، قال: « فقلت: « رغم أنف حفصة وعائشة!» ، ثم آخذ ثوبي فأخرج، حتى جئت، فإذا رسول الله ﷺ في مشربه له يرتقي إليها بعجلة، وغلام لرسول الله ﷺ أسود على رأس الدرجة » ، فقلت: « هذا عمر »، فأذن لي، قال عمر: « فقصصت على رسول الله ﷺ هذا الحديث، فلما بلغت حديث أم سلمة **تبسم** رسول الله ﷺ ، وإنه لعلى حصير ما بَيْنه وبينه شيء، وتحت رأسه وسادة من أدم حشوها ليف، وإن عند رجليه قرظاً مصبُوراً، وعند رأسه أهبا معلقة، فرأيت أثر الحصير في جنب رسول الله ﷺ ، فبكيت. فقال: « **ما يبكيك؟** ». فقلت: « يا رسول الله ! إن كسرى وقيصر فيما هما فيه، وأنت رسول الله ؟ » فقال رسول الله ﷺ : « **أما ترضى أن تكون لهم الدنيا ولك الآخرة ؟** » ».

It has been narrated that `Abdullâh Ibn `Abbâs, may Allah be pleased with him, said,

"I wanted to ask `Umar Ibnul-Khattâb about a verse, but I waited for one year before asking him because I had a (reverential) awe of him. Then he went out for *Hajj* (pilgrimage) and I accompanied him. On the return journey and when we were on

some part of the way he turned toward an *arâk* tree[1] to relieve himself. I waited for him until he finished then I walked along with him and said, 'O Commander of the Believers, who are the two (ladies) from among the wives of the Messenger of Allah (PBUH) who helped each other against him?'[2] He said, 'They were `Â'ishah and Hafsah.' I said to him, 'By Allah, I have intended to ask you about this matter for one year but I could not (do that) because I have a (reverential) awe of you.' He said, 'Do not do that. If you think that I have (any) knowledge (regarding a certain matter), ask me about it, and if I know that, I will inform you.' Then `Umar said (narrating what he knew about that matter),

"'By Allah, during the (pre-Islamic period of) ignorance we had no consideration for women until Almighty Allah revealed about them what He revealed and appointed for them what He appointed. It so happened that I was thinking about some matter and my wife said, 'I wish you had done such and such.' I said to her, 'You have nothing to do with this, and you should not feel disturbed in a matter that I want (to do).' She said to me, 'How strange you are, O son of Al-Khattab! You do not like (anyone) to answer you back, whereas your daughter (Hafsah, the Prophet's wife) would talk back to the Messenger of Allah (PBUH) until he would spend the day in

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[1] Arâk tree is a long, soft, and green tree that has numerous leaves and branches, and the latter are used as *siwâk* (cleaning stick for teeth). (Translator)

[2] You may read the first verses in the chapter of At-Tahrîm (No. 66) where the story of these two wives is mentioned. (Translator)

anger.' I took hold of my cloak and went out until I entered upon Hafsah and said to her, 'O daughter, (I have been told that) that you answer back to the Messenger of Allah (PBUH) until he would spend the day in anger.' Hafsah said, 'By Allah, we (his wives) do answer him back.' I said, 'You should beware that I warn you against the punishment of Allah and the wrath of His Messenger (PBUH). O daughter, you should not be deluded by one whose beauty and the love of the Messenger of Allah (PBUH) for her have enthralled her (meaning `Â'ishah).' Then I left and entered upon Umm Salamah because of my relationship with her,[1] and I talked to her. Umm Salamah said to me, 'How strange you are, O son of Al-Khattâb! You interfere in every matter to the extent that you (now) want to interfere between the Messenger of Allah (PBUH) and his wives.' This (her words) upset me so much that I refrained from (saying) what I wanted (to say), so I went out of her (apartment). I had a friend from the Ansâr: whenever I was absent (from the company of the Prophet) he would bring me the news (of the Prophet), and whenever he was absent I would bring him (such) news. At that time we dreaded a king of Ghassân; we were informed that he intended to attack us, and thus our minds were haunted by him. My Ansârî friend came (to me) and knocked at the door, saying 'Open it! Open it!' I said, 'Has the Ghassânî (king)

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[1] Because `Umar's mother was a parental cousin of Umm Salamah, and both of them were from Banû Makhzûm. (Translator)

come?' He said, '(It is) more serious than that. The Messenger of Allah (PBUH) has separated himself from his wives.' I said, 'Let the nose of Hafsah and (that of) `Â'ishah be covered with dust.' I then took hold of my cloth and went out until I came when the Messenger of Allah (PBUH) was in his attic to which he climbed by means of a ladder, and a black servant of the Messenger of Allah (PBUH) was sitting at the end of the ladder. I said, 'This is `Umar,' and I was permitted (to meet the Prophet). I narrated this news to the Messenger of Allah (PBUH) and when I reached the news concerning Umm Salamah, the Messenger of Allah (PBUH) **smiled**. He was lying on a mat and there was nothing between him and it, under his head there was a pillow made of leather and stuffed with fibers, at his feet there was a heap of (some) tree leaves (of a kind meant for dyeing), and near his head some hides were hung. I saw the marks of the mat on the side of the Messenger of Allah (PBUH), so I wept. He said, '*Why are you weeping*?' I said, 'O Messenger of Allah, the Khusrau and the Caesar (enjoy) what they have (of luxurious life), (whereas) you, the Messenger of Allah, (are suffering such a hard life).' The Messenger of Allah (PBUH) said, '*Do you not like that they (being disbelievers) should have worldly (riches and pleasures) and you (being Muslim) have (the delight of) the Hereafter?*'."[1]

[1] Transmitted by Muslim, No. 3676.

He (PBUH) Smiled when `Abdullâh Ibnuz-Zubayr and `Abdullâh Ibn Ja`far Swore Allegiance to Him

عن هشام بن عروة عن أبيه: « أن عبد الله بن الزبير وعبـــد الله بن جعفر بايعا النبي ﷺ وهما ابنا سبع سنين وإن رسول الله ﷺ لمـــا رآهما **تبسم** وبسط يده فبايعهما ».

It has been narrated on the authority of Hishâm Ibn `Urwah on the authority of his father that

`Abdullâh Ibnuz-Zubayr and `Abdullâh Ibn Ja`far swore allegiance to the Prophet (PBUH) when they were seven years old. And when the Messenger of Allah (PBUH) saw them he **smiled** and stretched his hands (to them) and they both pledged allegiance to him.[1]

[1] Transmitted by Al-Hâkim, No. 6465.

He (PBUH) Smiled when the Ansâr Stood in His Way

عن المسور بن مَخْرَمة – رضي الله عنه – قال:

« سمعت الأنصار أن أبا عُبيدة قدم بمال من قبل البحرين فوافوا مع رسول الله ﷺ صلاة الصبح فلما انصرف رسول الله ﷺ تعرضوا له، فلما رآهم **تبسم** وقال: « **لعلكم سمعتم أن أبا عُبيدة بن الجراح قَدمَ وقَدمَ بمال؟** » قالوا: « أجل يا رسول الله » قال: « **أبشروا وأَملُوا خيراً فوالله ما الفقر أخشى عليكم ولكن إذا صُبَتْ عليكم الدُنيا فتَنافستموها كما تنافسها من كان قبلكم** »».

It has been narrated that Al-Miswar Ibn Makhramah, may Allah be pleased with him, said,

"The Ansâr heard that Abû `Ubaydah had arrived with (items of) property from Bahrain. They (performed) the *Subh* (Morning) Prayer with the Messenger of Allah (PBUH), and when the Messenger of Allah (PBUH) finished (the prayer), they stood in his (way). On seeing them he (PBUH) **smiled** and said, '*Perhaps you have heard that Abû `Ubaydah Ibnul-Jarrâh has arrived with (items of) property?*' They said, 'Yes, O Messenger of Allah.' He said, '*Be cheerful and expect good. By Allah, it is not poverty that I fear for you, but (I fear that) if worldly (pleasures and riches should) be poured upon you (i.e., given to you in abundance,) you (may) compete with one another for them as those who were before you competed with one another for them.*'"[1]

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[1] *Majma`uz-Zawâ'd*, the section dealing with those to whom worldly pleasures are given in abundance.

He (PBUH) Smiled when He Saw His Uncle Al-`Abbâs

عن أبي جعفر محمد بن علي بن الحسين، عن أبيه قال:

« أقبل العباس بن عبد المطلب إلى رسول الله ﷺ وعليه حلـــة وله ضفيرتان وهو أبيض فلمـــا رآه رســـول الله ﷺ **تبـــسم**، فقـــال العباس: « يا رسول الله ما أضحكك، أضحك الله ســـنك؟ » فقـــال: «**أعجبني جمال عم النبي**» فقال العباس: «ما الجمال في الرجال؟» قال: « **اللسان** ».

It has been narrated on the authority of Abû Ja`far Muhammad Ibn `Alî Ibnul-Husayn that his father said,

"Once Al-`Abbâs Ibn `Abdul-Muttalib came to the Messenger of Allah (PBUH) while wearing a (fancy) garment. Also, he had two braids and was white-skinned, so the Messenger of Allah (PBUH) **smiled** when he saw him (coming). Al-`Abbâs said, 'O Messenger of Allah, why have you smiled? May Allah make you smile (always)!' He (PBUH) said, '*I have admired the beauty of the Prophet's (paternal) uncle.*' Al-`Abbâs said, 'What is (the sign of) beauty in men?' He (PBUH) said, '*(It is represented by their) tongue.*'[1]"[2]

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[1] The Prophet (PBUH) meant by "tongue" what goes out of it of truthful, faithful, and wise speech, and the like. And, Allah knows best. (Translator)

[2] Transmitted by Al-Hâkim, No. 5424.

He (PBUH) Smiled when Allah Responded to His Invocation

عن عبد الرحمن بن أبي عمْرة الأنصاري، عن أبيه –رضي الله عنه – قال: «كنا مع النبي ﷺ في غزوة، فأصاب الناس مخمصة شديدة، فاستأذنوا رسول الله ﷺ في نحر بعض ظهرهم فقال عمر: « يا رسول الله، فكيف بنا إذا لقينا عدونا جياعاً رجَّالَة ؟ ولكن إن رأيت يا رسول الله، أن تدعوا الناس ببقية أزودتهم ». فجاؤوا به يجيء الرجل بالحفنة من الطعام وفوق ذلك، وكان أعلاهم الذي جاء بالصاع من التمر، فجمعه على نطع، ثم دعا الله بما شاء الله أن يدعو، ثم دعا الناس بأوعيتهم، فما بقي في الجيش وعاءٌ إلا مملوءٌ وبقي مثلهُ، **فضحك** رسول الله ﷺ حتى بدت نواجذه، ثم قال: «**أشهد أن لا إله إلا الله، وأشهد أني رسول الله، وأشهد عند الله لا يلقاه عبد مؤمن بهما إلا حجبتاه عن النار يوم القيامة** ».

It has been narrated on the authority of `Abdur-Rahmân Ibn Abû `Amrah Al-Ansârî that his father said,

"We were with (PBUH) on (the occasion of) some battle when the people were afflicted by severe food shortage. They asked the Messenger of Allah (PBUH) to allow them to slaughter some of their camels but `Umar said, 'O Messenger of Allah, what would (be the case) with us if we meet our enemy in (this) state of hunger and walking on foot (as the mounts would be slaughtered)? But if you see (i.e., agree with me), O Messenger of Allah, you may call people (to bring)

the rest of their provisions.' (The Prophet agreed) so they brought those (remaining provisions). A man would bring a handful of food or something bigger than that, and the best of them would bring a sâ` (about three kilograms) of dates. He (PBUH) collected (all) that on a leather rug then invoked Allah with whatever He wanted him to invoke (Him with). After that he called upon the people (to bring) their vessels, and each vessel in the army was filled up and an equal quantity (of food) remained (in addition to that). Thereupon the Messenger of Allah (PBUH) **smiled** until his molar teeth became visible, then he said, '*I testify that there is no god but Allah, and I testify that I am the Messenger of Allah. I also bear witness that no believing servant meets Allah with these two (testifications of faith) except that they will screen him (with Allah's permission) from Hell-fire on the Day of Resurrection.*'"[1]

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[1] Recorded in *Sahîh Ibn Hibbân*, No. 221.

He (PBUH) Smiled because of What `Adiyy Ibn Hâtim At-Tâ'î Did

عن عدي بن حاتم – رضي الله عنه – قال :

« لما نزلت هذه الآية: ﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾ (البقرة ١٨٧) أخذت عقالاً أبيض وعقالاً أسود، فوضعتها تحت وسادتي، فنظرت فلم أتبين، فذكرت ذلك للنبي ﷺ **فضحك** وقال: « **إن وسادك إذاً لعريضٌ طويلٌ، إنما هو الليل** »».

It has been narrated that `Adiyy Ibn Hâtim, may Allah be pleased with him, said,

"When the verse ﴿... *and eat and drink until the white thread of dawn appears to you distinct from the black thread...*﴾ was revealed, I took two ropes, one black and the other white, and kept them under my pillow and (went on) looking at them but could not make anything out of it. I told the Prophet (PBUH) about that so he **smiled** and said, '*Your pillow seems to be large and long! It is the night.*'[1]"[2]

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[1] In order to give a complete meaning out of this narration, it may be mentioned that in some narration of Imam Muslim, the Prophet (PBUH) said to `Adiyy, "*Your pillow seems to be very large. For, the word "thread" (in the verse) implies the blackness of the night and the whiteness of the dawn.*" (Translator)

[2] Transmitted by Ibn Hibbân, No. 3463.

He (PBUH) Smiled because of a Bedouin's Comment

عن أبي هريرة – رضي الله عنه –:

« أن النبي ﷺ كان يوماً يحدث، وعنده رجل من أهل البادية: أن **رجلاً من أهل الجنة استأذن ربه في الزرع، فقال له: « أو لست فيما شئت ؟ » قال: « بلى، ولكني أحب أن أزرع » ، فأسرع وبذر، فتبادر الطرف نباته واستواؤه واستحصاده وتكويره أمثال الجبال، فيقول الله تعالى: « دونك يا ابن آدم، فإنه لا يُشبِعُك شيء »**. فقال الأعرابي: « يا رسول الله، لا تجد هذا إلا قرشياً أو أنصارياً، فإنهم أصحاب زرع، فأما نحن فلسنا بأصحاب زرع » ، **فضحك** رسول الله ﷺ ».

It has been narrated that Abû Hurayrah, may Allah be pleased with him, said,

"Once the Prophet (PBUH) was saying a *hadîth* while a Bedouin was present. (In this *hadîth* the Prophet said) that '*one of the inhabitants of Paradise will ask Allah to allow him to cultivate (a land). Allah will ask him, 'Are you not (living) in (the pleasures) you like?' He will say, 'Yes, but I like to cultivate (a land).' The man (will be permitted and then he) will hastily sow seeds. Within a wink the plants will grow up, get ripe, be ready for reaping, and (become) as huge as mountains. Almighty Allah will then say (to him), 'Here you are, O son of Adam! (Take the produce,) for nothing satisfies you.'* On that

the Bedouin said, 'O Messenger of Allah, this (man) must be either from Quraysh (i.e., an emigrant) or an Ansârî, for they are farmers, whereas we (Bedouins) are not farmers.' Thereupon the Messenger of Allah (PBUH) **smiled**."[1]

[1] Transmitted by Al-Bukhârî, No. 7081.

He (PBUH) Smiled because of the Man Who Copulated with His Wife in Ramadân

عن أبي هريرة – رضي الله عنه – قال:

«جاء رجل إلى النبي ﷺ فقال: «هلكت». قال: «**ما شأنك؟**». قال: «وقعت على امرأتي في رمضان»، قال: «**تستطيع أن تعتق رقبة؟**». قال: « لا ». قال: « **فهل تستطيع أن تصوم شهرين متتابعين؟**». قال: « لا ». قال: « **فهل تستطيع أن تطعم ستين مسكيناً؟**». قال: « لا ». قال: « **اجلس** ». فجلس، فأتى النبي ﷺ بعرق فيه تمر – والعرق المكتل الضخم – قال: «**خذ هذا فتصدق به**». قال: « أعلى أفقر منا ؟ » **فضحك** النبي ﷺ حتى بدت نواجذه، قال: « **أطعمه عيالك** ».

It has been narrated that Abû Hurayrah, may Allah be pleased with him, said,

"A man came to the Prophet (PBUH) and said, 'I have been ruined.' He (PBUH) said, '*What is it (that has ruined) you*?' He said, 'I copulated with my wife (while I was fasting) in Ramadân.' He (PBUH) said, '*Can you free a slave*?' He said, 'No.' He (PBUH) said, '*So, can you observe fast for two successive months (continuously)*?' He said, 'No.' He (PBUH) said, '*So, can you feed sixty poor people*?' He said, 'No.' He (PBUH) said, '*Sit down.*' He (the man) sat down then a big basket full of dates was brought to the Prophet (PBUH) who said (to the man), '*Take this (basket)*

and give its (contents) in charity.' He said, '(Shall I give it in charity) to poorer (people) than us (meaning himself and his family)?' Thereupon the Prophet (PBUH) **smiled** until his molar teeth became visible (then) said, '*Feed your children with it.*'"[1]

[1] Transmitted by Al-Bukhârî, No. 6331.

He (PBUH) Smiled because of a Man Who Saw Himself Beheaded in a Dream

عن جابر – رضي الله عنه – :

«جاء رجلٌ إلى النبي ﷺ فقال: « يا رسول الله رأيت في المنام كأن رأسي قطع! قال: **فضحك** النبي ﷺ » وقال: «**إذ لعب الشيطان بأحدكم في منامه فلا يُحدث به الناس** ».

وفي رواية أبي بكر بن أبـــي شـــيبة: **إذا لعـــب بأحـــدكم** ... » ولم يذكر الشيطان.

It has been narrated on the authority of Jâbir, may Allah be pleased with him, (that)

A man came to the Prophet (PBUH) and said, "O Messenger of Allah, "I saw while sleeping (i.e., in a dream) that my head was cut off." Thereupon the Prophet (PBUH) **smiled** and said, "*When Satan plays with any one of you while he is sleeping, let him not mention it to people.*"

According to the narration of Abû Bakr Ibn Abû Shaybah, (the Prophet said,) "*If it is played with any one of you...*" without mentioning "Satan".[1]

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[1] Transmitted by Muslim, No. 5886.

He (PBUH) Smiled because of What `Â'ishah and Sawdah Did

روي أن عائشة – رضي الله عنها – قالت:

« أتيت النبي ﷺ بخزيرة قد طبختها لــه، فقلت لسودة – والنبي ﷺ بيني وبينها –: « كلي ». فأبت، فقلت: « لتأكلن أو لألطخــن وجهك » فأبت، فوضعت يدي في الخزيرة فطليت وجهها، **فــضحك** النبي ﷺ فوضع بيده لها وقال لها: « **الطخي وجههــا** ». **فــضحك** النبي ﷺ لها، فمر عمر فقال: « يا عبد الله ! يا عبد الله » ! فظــن أنه سيدخل، فقال: « **قوما فاغسلا وجوهكمــا** ». فقالــت عائــشة: « فما زلت أهاب عمر لهيبة رسول الله ﷺ ».

It has been narrated that `Â'ishah, may Allah be pleased with her, said,

"I brought to the Prophet (PBUH) *khazîrah*[1] which I had cooked for him. I said to Sawdah (another wife of the Prophet's), while the Prophet (PBUH) was between her and me, 'Eat!' She refused, so I said, 'Either you eat or I shall definitely smear you face!' She refused (again), so I put my hand into the *khazîrah* and daubed her face (with it). Thereupon the Prophet (PBUH) **smiled** and put his hand (into the *khazîrah*) for her then said to her,

[1] *Khazîrah* is a kind of food made of meat as follows: meat is cut into small slices then much water is poured upon it, and when it is well cooked in water some flour is bestrewed over it. (Translator)

'Smear her face!' And the Prophet (PBUH) **smiled** (again) because of that. Meanwhile, `Umar passed by and said, 'O `Abdullâh! O `Abdullâh!' He (the Prophet) thought that he (`Umar) would enter so he said, *'You both get up and wash your faces.'* (Since then) I have always held respect for `Umar because of the respect the Messenger of Allah (PBUH) (used to hold for him)."[1]

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[1] *Musnad Abû Ya`lâ*, No. 4476.

He (PBUH) Smiled because of One of His Companions

عن أبي هريرة – رضي الله عنه – قال:

« خرجت أنا ورسول الله ﷺ ويده في يدي فأتي على رجل رث الهيئة. قال: « **أبو فلان ؟ ما بلغ بك ما أرى ؟** »

قال: « السقم والضر يا رسول الله »

قال: « **ألا أعلمك كلمات يذهب الله عنك السقم والضر ؟** »

قال: « لا، ما يسرني بها أني شهدت معك بدرا وأحدا »

قال: « **فضحك** رسول الله ﷺ ثم قال: « **وهل يدرك أهل بدر، وأهل أحد ما يدرك الفقير القانع ؟** » قال: فقال أبو هريرة: « يا رسول الله أنا فعلمني ». قال: « **قل يا أبا هريرة: توكلت على الحي الذي لا يموت، الحمد لله الذي لم يتخذ ولدا، ولم يكن له شريك في الملك، ولم يكن له ولي من الذل، وكبره تكبيرا** »

قال: «فأتى على رسول الله ﷺ وقد حسنت حالي فقال: «**مهيم؟**» قال: « قلت: « يا رسول الله لم أزل أقول الكلمات التي علمتني » ».

It has been narrated that Abû Hurayrah, may Allah be pleased with him, said,

"Once I went out in the company of the Messenger of Allah (PBUH) and his hand was in mine when he (PBUH) passed by a shabby man. He said (to him), '*O so and so, why are you so (untidy) as I am seeing*?' He said, '(It is because of) ailment and distress, O Messenger of Allah.' He (PBUH) said,

'Shall I teach you words (by virtue of which) Allah will ward ailment and distress off you?' He said, 'No. (It is sufficient for me to be) happy (even) with them that I witnessed (the battle of) Badr and (that of) Uhud with you.' On that the Messenger of Allah (PBUH) **smiled**, then he said, *'Would the people of (i.e., those who witnessed) Badr and the people of Uhud obtain (the virtue) that would be obtained by a contented poor person?'"*

Abû Hurayrah said (that he then said,) "O Messenger of Allah, teach me (those words)." He (PBUH) said,

"Say, O Abû Hurayrah, 'Tawakkaltu `alal-hayyil-ladhî lâ yamût. Al-hamdu lil-lâhil-ladhî lam yattakhidh waladan, wa lam yakun lahû sharîkun fil-mulk, wa lam yakun lahû waliyyun minadh-dhull, wa kabbirhu takbîrâ (I put my trust in [Allah] the Ever Living One Who never dies. All praises are due to Allah, Who has not begotten a son [nor an offspring], Who has no partner in [His] Dominion, and Who is not low to have a waliyy [helper, protector, or supporter]; and magnify Him with all magnificence [saying "Allâhu akbar"]).'"

(Abû Hurayrah) added,

"(Later) the Messenger of Allah (PBUH) passed by me when I had become in a better condition. He said, '*What has happened to you?*' I said, 'O Messenger of Allah, I have been (keen on) saying the words you taught me."[1]

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[1] *Ibid.*, No. 6671.

He (PBUH) Smiled because of `Umar's Attitude toward the Head of Hypocrites

عن ابن عباس – رضي الله عنهما – قال:

« سمعت عمر بن الخطاب – رضوان الله عليه – يقول: « لما توفي عبد الله بن أبي، أتى ابنه عبد الله بن أبي بن سلول رسول الله ﷺ ، قال: « يا رسول الله هذا عبد الله بن أبي قد وضعناه، فصل عليه » ، فقام رسول الله ﷺ ، فلما قام يصلي عليه، قمت في صدر رسول الله ﷺ ، فقلت: « يا نبي الله أتصلي على عدو الله القائل يوم كذا وكذا والقائل يوم كذا وكذا وكذا، أُعَدِدُ أيامه الخبيثة، **فتبسم** رسول الله ﷺ ، فقال: «**عني يا عمر** »، حتى إذا أكثرت، قال: « **عني يا عمر** »، حتى إذا أكثرت، قال: « **عني يا عمر، فإني قد خيرت فاخترت، إن الله يقول:** ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ﴾ [سورة التوبة: من الآية ٨٠] **ولو أعلم أني زدت على السبعين غفر له، لزدت** » ، قال عمر: « فعجباً لجرأتي على رسول الله ﷺ ، والله ورسوله أعلم ». فلما قال لي ذلك، انصرفت عنه، فصلى عليه، ثم مشى معه، فقام على حفرته حتى دفن، ثم انصرف، فوالله ما لبث إلا يسيراً حتى أنزل الله جل وعلا: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [سورة التوبة: من الآية ٨٤] فما صلى رسول الله ﷺ على منافق بعد ذلك، ولا قام على قبره ».

It has been narrated that Ibn `Abbâs, may Allah be pleased with him, said,

"I heard `Umar Ibnul-Khattâb, may Allah be pleased with him, saying, 'When `Abdullâh Ibn Ubayy (the head of hypocrites) died, his son, `Abdullâh Ibn `Abdullâh Ibn Ubayy Ibn Salûl, came to the Messenger of Allah (PBUH) and said, 'O Messenger of Allah, `Abdullâh Ibn Ubayy (is dead and) we have put his (body in a shroud), so (please) perform (funeral) prayer for him.' The Messenger of Allah (PBUH) stood up (and went to him). When the Messenger of Allah (PBUH) stood up to perform prayer for him I stood before him and said, 'O Prophet of Allah, will you perform (funeral) prayer for (this) enemy of Allah who said (such and such things) on such and such a day, and who said (such and such things) on such and such a day,' and I kept numerating his offensive days. The Messenger of Allah (PBUH) **smiled** and said, '*(Step away) from me, O `Umar.*' I said more (similar words about the deceased man) and he (PBUH) said, '*(Step away) from me, O `Umar.*' (Again) I (kept) saying more (about him) and he (PBUH) said, '*(Step away) from me, O `Umar. I was made to choose (whether to ask forgiveness for hypocrites or not) and I have chosen (to ask it for them). Almighty Allah says, ﴿Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them...﴾ (Qur'ân, At-Tawbah: 80)*[1] *Were I to know that if I*

[1] The whole verse reads, ﴿*Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them... (and even) if you ask seventy times for their forgiveness... Allah will not forgive them, because they have disbelieved in Allah and His Messenger (Muhammad). And Allah guides not=*

exceeded seventy (times of asking forgiveness for him) he would be forgiven, I would exceed (it).' `Umar said, 'How strange it was that I dared to (say that to) the Messenger of Allah (PBUH)! (Any way,) Allah and His Messenger know best.' (`Umar added,) 'When he (PBUH) said that to me, I stepped away from him. After that he performed (funeral) prayer for him then walked with his (funeral procession), stood at his grave until he was buried, then left. By Allah, it did not take long before Allah, Glorified and Exalted be He, revealed, ﴿*And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...*﴾ (Qur'ân, At-Tawbah: 84) Therefore, the Messenger of Allah (PBUH) never performed funeral prayer for any hypocrite nor stood at his grave after that.'"[1]

=those people who are Fâsiqûn (rebellious, disobedient to Allah).﴾ (Translator)

[1] Transmitted by Ibn Hibbân in his *Sahîh*, No. 3176.

He (PBUH) Smiled because a Son Was Very Similar to His Father

عن أبي رمثة – رضي الله عنه – قال:

« انطلقت مع أبي نحو رسول الله ﷺ فسلم عليه أبـــي وجلـــسنا ساعة فتحدثنا فقال رسول الله ﷺ لأبي: « **ابنك هذا ؟** »

قال: « أي ورب الكعبة »

قال: « حقاً »

قال: « أشهد به »

فتبسم رسول الله ﷺ ضاحكاً من ثبت شبهي بأبي ومن حلف أبي على ذلك، قال: « ثم قال: « **أما ابنك هذا لا يجني عليك ولا تجني عليه** » قال: وقرأ رســـول الله ﷺ : ﴿أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [سورة النجم: الآية ٣٨] إلى قوله تعالى:﴿هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ﴾ [سورة النجم: الآية ٥٦] ».

It has been narrated that Abû Ramthah, may Allah be pleased with him, said,

"Once I headed with my father toward the Messenger of Allah (PBUH) and my father greeted him then we sat (with him) for an hour. We had a conversation in which the Messenger of Allah (PBUH) said to my father, '*Is this your son*?' He said, 'Yes, by the Lord of the Ka`bah.' He (PBUH) said, '*Really*?' He (my father) said, 'I bear witness that he is.' Thereupon the Messenger of Allah (PBUH)

smiled because of my identical resemblance to my father and because my father swore to (confirm) it. Then he (PBUH) said, '*Behold! This son of yours will not cause you any harm nor will you cause him any harm.*'[1] Then the Messenger of Allah (PBUH) recited, ﴾*That no burdened person (with sins) shall bear the burden (sins) of another.*﴿ (Qur'ân, An-Najm: 38) to the verse ﴾*This (Muhammad) is a warner (Messenger) of the (series of) warners (Messengers) of old.*﴿ (An-Najm: 56)"[2]

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[1] The Prophet (PBUH) meant that neither the father nor the son would be responsible for the sins committed by the other. That is why he (PBUH) recited the verse ﴾*That no burdened person (with sins) shall bear the burden (sins) of another.*﴿ after that. (Translator)

[2] Transmitted by Al-Hâkim, No. 3638.

He (PBUH) Smiled when He Saw Sailing Fighters from His *Ummah*

عن أنس بن مالك – رضي الله عنه – :

«أن رسول الله ﷺ كان يدخل على أم حَرام بنت مِلْحان فتطعمه، وكانت أم حرام تحت عبادة بن الصامت، فدخل عليها رسول الله ﷺ يوما فأطعمته، ثم جلست تفلي رأسه، فنام رسول الله ﷺ ، ثم استيقظ وهو **يضحك**، قالت: « فقلت: ما يضحكك يا رسول الله ؟ قال: « **ناس من أمتي عُرِضُوا عليَّ غزاة في سبيل الله، يركبون ثبج هذا البحر، ملوكا على الأسرة**» أو « **مثل الملوك على الأسرة** » – يشك أيهما – قال: «قالت: فقلت: « يا رسول الله ! ادع الله أن يجعلني منهم ». فدعا لها، ثم وضع رأسه فنام، ثم استيقظ وهو **يضحك**، قالت: « قلت: « ما يضحكك يا رسول الله ؟ » قال: « **ناس من أمتي عرضوا على غزاة في سبيل الله**» كما قال في الأولى، قالت: « فقلت: يا رسول الله ! ادع الله أن يجعلني منهم »، قال: « **أنت من الأولين** ».

فركبت أم حرام بنت ملحان البحر في زمن معاوية، فصرعت عن دابتها حين خرجت من البحر، فهلكت ».

It has been narrated on the authority of Anas Ibn Mâlik, may Allah be pleased with him, that

The Messenger of Allah (PBUH) would visit Umm Harâm Bint Milhân and she would offer him food. She was the wife of `Ubâdah Ibnus-Sâmit. One day the Messenger of Allah (PBUH) visited her and she entertained him with food and then sat down to rub

his head.[1] The Messenger of Allah (PBUH) slept (for a while) and when he woke up, he was **smiling**. She asked, "Why are you smiling, O Messenger of Allah?" He said, "*Some people from my Ummah were presented to me (in a dream) as fighting in the cause of Allah. They were sailing in this sea, and they appeared to be kings – or like kings – (sitting) on thrones.*" The narrator[2] was in doubt concerning which of the two (expressions, "to be kings" or "like kings," was used by the Prophet). (The narrator added that) she said, "O Messenger of Allah, invoke Allah to make me one of them (those warriors)." He (PBUH) prayed for her then placed his head (down) and slept (again). (After a while) he woke up **smiling**, as before. She said, "I said, 'Why are you smiling, O Messenger of Allah?' He replied, '*Some people from my Ummah were presented to me (in a dream) as fighting in the cause of Allah,' (and he described them) in the same words as (he had described) the first (warriors).*" She said, "I said, 'O Messenger of Allah, invoke Allah to make me one of them.' He said, '*You are among the first ones.*'" (The narrator concluded that) Umm H̲arâm Bint Milh̲ân sailed in the sea in the time of Mu`âwiyah. When she came out of the sea and (was about to ride her mount), she fell down and died.[3]

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[1] It was said that she was a *mah̲ram* as to the Prophet (PBUH), being the sister of his foster-mother or his father's aunt. (Translator)

[2] Ish̲âq Ibn `Abdullâh, one of the narrators of this *h̲adîth*.

[3] Transmitted by Al-Bukhârî and Muslim, and the wording mentioned above is that of Muslim, No. 4911.

He (PBUH) Smiled when Sa`d Hit a Polytheist with a Featherless Arrow

عن عامر بن سعد عن أبيه – سعد بن أبي وقاص –رضي الله عنه –:

« أن النبي ﷺ جمع لـه أبويه يوم أحد قال: «كان رجلٌ من المشركين قد أحرق المسلمين فقال النبي ﷺ: «**ارم فداك أبي وأمي**» قال: «فنزعت له بسهم ليس فيه نصلٌ، فأصبت جنبه فسقط فانكشفت عورته **فضحك** الرسول ﷺ حتى نظرت إلى نواجذه »

It has been narrated on the authority of `Âmir Ibn Sa`d on the authority of his father – Sa`d Ibn Abû Waqqâs, may Allah be pleased with him – that

The Prophet (PBUH) gathered his (the Prophet's) parents (i.e., mentioned them together) for him (i.e., for Sa`d) on the Day of Uhud when a polytheist had set fire to (i.e., attacked fiercely) the Muslims. Thereupon the Prophet (PBUH) said (to Sa`d), "*Shoot (an arrow at him), may my father and my mother be taken as ransom for you!*[1]" He (Sa`d) said, "I drew a featherless arrow and (shot it) at him. I hit his side and he fell down and his `*awrah* (private parts) was exposed. Thereupon the Messenger of Allah (PBUH) **smiled**[2] and I could see his molar teeth."[1]

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[1] Some scholars say that the Prophet (PBUH) meant by this to encourage Sa`d and express his love for him, as there was no such ransoming actually. (Translator)

[2] Needless to say, the Prophet (PBUH) smiled because Sa`d had managed to hit the man, and not because the man's private parts had been exposed. And, Allah knows best. (Translator)

He (PBUH) Smiled because of What `Amr Ibnul-`Âs Did and Said

عن أبي قيس مولى عمرو بن العاص ــ رضي الله عنهما ــ :

« أن عمرو بن العاص كان على سرية وأنهم أصابهم برد شديد لم يُرَ مثله فخرج إلي صلاة الصبح فقال: « والله لقد احتملت البارحة ولكني والله ما رأيت برداً مثل هذا هل مر على وجوهكم مثلــه ؟ » قالوا: « لا » فغسل مغابنه وتوضأ وضوءه للصلاة ثم صــلي بهــم فلما قدم على رسول الله ﷺ سأل رسول الله ﷺ : « **كيف وجــدتم عمراً وصحابته لكم** ؟ » فأثنوا عليه خيراً وقالوا: « يا رســول الله ﷺ صلى بنا وهو جُنب » ، فأرسل رسول الله إلى عمــرو فــسأله فأخبره بذلك وبالذي لقي من البرد، فقال: « يا رسول الله ﷺ إن الله قال: « ولا تقتلوا أنفسكم » ولو اغتسلت مت » ، **فضحك** رسول الله ﷺ إلى عَمْرو »

It has been narrated on the authority of Abû Qays, the freed-slave of `Amr Ibnul-`Âs, may Allah be pleased with both of them, that

`Amr Ibnul-`Âs was in charge of an expedition when it was severely cold to the extent that they had never experienced such (a cold weather). `Amr went out to perform the *Subh* (Morning) Prayer and said (to his companions), "By Allah, I had a wet dream last night, but, by Allah, I have never experienced

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[1] Transmitted by Muslim, No. 6190.

such a cold (weather). Has any one of you undergone the like of it?" They replied in the negative so he washed his *maghâbin* (the inside parts of thighs adjacent to genitals) and performed ablution as he used to do for prayer then led them in the prayer. When they came (back) to the Messenger of Allah (PBUH), he (PBUH) asked (`Amr's companions), "*How was `Amr with you as an (expedition) fellow (and leader)?*" They praised him and added, "O Messenger of Allah, he led us in prayer while he was *junub*." The Messenger of Allah (PBUH) sent for `Amr and asked him (about that). He told him (PBUH) about what (happened) and the (severe) cold he underwent. `Amr said, "O Messenger of Allah, Allah says, ﴿... *And do not kill yourselves* ...﴾[1] and had I performed *ghusl* (ritual bathing), I would have died." Thereupon the Messenger of Allah (PBUH) **smiled** to `Amr.[2]

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[1] Qur'ân, An-Nisâ': 29. (Translator)

[2] Transmitted by Al-Hâkim in *Al-Mustadrak*, and also by Ibn Hibbân in his *Sahîh*, No. 1315.

Transliteration Table

Arabic Character	Symbol
أ/ء	a/'
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s
ض	d
ط	t
ظ	z
ع	`

siwâk: Cleaning stick for teeth, and Muslims use it especially when it is time to perform prayer according to the *Sunnah* of the Prophet (PBUH).

takbîr: To say "*Allâhu akbar* (Allah is the Greatest)". See **Allâhu akbar** in this glossary.

Ummah: This word is usually translated as "nation" yet it is used here in its Arabic form as its meaning is capable of more than that. For, it refers to the nation of Prophet Muhammad (PBUH) in all times and places as well as to those who believe in him from among jinn or even the inhabitants of any other planet.

**`Umrah:** The word "*`umrah*" is derived from the Arabic word "*i`timâr*" which means "visiting". And, in *shar`î* terminology as an act of worship *`Umrah* is to visit the sanctified Ka`bah, circumambulate it, perform the *sa`y* or going between As-Safâ and Al-Marwah Mounts, then have the hair of the head shaved or cut short.

wasq: One *wasq* equals sixty *sâ*`s and one *sâ`* equals three kilograms approximately.

Zakâh: *Zakâh* is the name of what man takes out of his property in a certain amount that is specified by the *Sharî`ah* as a right of Allah which is to be paid for the poor and the other recipients of *Zakâh*. It is called *zakâh* because it purifies both the soul and the property of whoever pays it, especially with the fact that the Arabic word "*zakâh*" means "purity," "growth," and "blessing". *Zakâh* is the second obligation in Islam after Prayer (*Salâh*).

zihâr: *Zihâr* can be defined as regarding one's wife as the back of one's mother. This is expressed when a man says to his wife, "You are like my mother's back," meaning "You are prohibited to me".

mawlâ: In this book this word refers to the "freed slave" of the person to whom he is attached, e.g., the *mawlâ* of Ibn `Abbâs.

Muhâjirûn: See "*Muhâjir*".

Muhâjir: Any of the early Muslims who emigrated from any place to Madînah in the lifetime of the Prophet (PBUH) before the conquest of Makkah.

musallâ: Prayer place.

Musnad: Collections of *hadîths* arranged not in accordance with the subject matter but under the name of the person who transmitted them from the Prophet (PBUH). An example of such collections is the *Musnad* of Imam Ahmad Ibn Hanbal.

(PBUH): A formula literally meaning "peace be upon him," and it is specified to be put in this form – (PBUH) – only when referring to Prophet Muhammad.

rak`ah: Unit of prayer.

**sa`:** One *sâ`* equals three kilograms approximately.

sahîh: The word "*sahîh*" literally means "authentic" or "sound"; and it is sometimes connected to the names of the books mainly containing collections of authentic *hadîths* such as the Two *Sahîhs* of Al-Bukhârî and Muslim where there are the most authentic versions of *hadîths*.

**shar`î:** Pertaining to the *Sharî`ah* (Islamic Law).

Sharî`ah: Islamic law which contains all the ordinances that Almighty Allah has prescribed for Muslims and which have never been subject to change, alteration, or distortion.

**`awrah:** Certain parts in the body that must be covered and they differ according to the gender. And, *`awrah* can be translated in brief as "private parts".

Ash-Shâm: The region now covering Palestine, Jordan, Lebanon, and Syria.

Banû: Literally means "sons of".

Bint: Literally means "daughter of".

diyah: *Diyah* is the money or property paid because of some crime that a person has committed, and it is to be paid to the victim in question or to his *waliyy* (here it means "his heir").

junub: It means "in a state of *janâbah*". *Janâbah* is usually referred to as *hadath akbar* or major ritual impurity, and it takes place when a person has sexual intercourse (normally) with his wife or after having a sexual discharge (normally) in a wet dream.

janâbah: See "*junub*".

Sirât: A slippery bridge over Hell-fire.

hadîth: Any of the statements of the Prophet (PBUH), i.e., his sayings, deeds, and approvals, etc.

Hajj: Literally, the word "*hajj*" means "heading for a scarified and glorified place with the intention of visiting". This literal meaning of *hajj* can also be used to refer to *Hajj* in *shar`î* terminology, as it in the latter means: to head for the Sacred House in Makkah with the purpose of worshiping Allah and performing certain prescribed duties including visiting certain sacred places.

Ibn: It literally means "son of".

Ka`bah: A square stone building in the Sacred Mosque in Mecca and toward it all Muslims turn their faces in prayer.

Glossary*

Ahlus-Suffah: This term refers to some poor emigrant Muslims who used to stay in or near to the Prophet's Mosque.

Makkah: Mecca.

Madînah: Medina.

Allâhu akbar: It literally means "Allah is Greater" and this consequently means that Allah is "greater" than "everything," so it is normally translated as "Allah is the Greatest".

**istirjâ`:** *Istirjâ`* is to say, "*Innâ lil-lâhi wa innâ ilayhi râji`ûn* (Truly, to Allah we belong and to Him we shall return)".

ifk: In this book this word refers to the false heinous accusation that was proposed against `Â'ishah, the Prophet's wife, may Allah be pleased with her. (Read its story under the title "He (PBUH) Smiled when `Â'ishah's Innocence Had Been Revealed" in this book).

Ansâr: Plural of Ansârî, who is one of the Companions of the Prophet (PBUH) from the inhabitants of Madînah (Medina) who embraced Islam and supported it and who received and entertained the Muslim Muhâjirûn (emigrants) from Makkah (Mecca) and other places.

Ansârî: One of the Ansâr.

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* N.B.: Some of the transliterated terms in this glossary have been typed with capital initials and some others have been typed with small initials, each according to the way it is typed inside sentences, e.g., Ansârî and *janâbah*. (Translator)

- Al-Hâkim, Abû `Abdullâh Muhammad Ibn `Abdullâh, *Al-Mustadraku `alas-Sahîhayn*, Dârul-`Arîs and Al-Mawsû`atul-Mâsiyyah.
- Al-Asbahânî, Abû Nu`aym Ahmad Ibn `Abdullâh, *Hilyatul-Awliyâ' wa Tabaqâtul-Asfiyâ'*, Dârul-Khatîb.
- Al-Bayhaqî, Abû Bakr Ahmad Ibnul-Husayn, *As-Sunanul-Kubrâ*.
- Ibn Manzûr, Abul-Fadl Muhamad Ibn Makram, *Lisânul-`Arab*, Dâr Sâdir.
- Al-Haythamî, Nûrud-Dîn `Alî Ibn Abû Bakr, *Majma`uz-Zawâ'id wa Manba`ul-Fawâ'id*, Dârul-`Arîs, 3rd ed.
- Al-Muttaqî Al-Hindî, `Alâ'ud-Dîn, *Kanzul-`Ummâl fî Sunanil-Aqwâli wal-Af`âl*, Dârul-Bâhith (Electronic), Jordon.

Main Sources

- The Ever-Honorable Qur'ân.
- Mâlik Ibn Anas, *Al-Muwatta'*, Maktabatul-Hadîth, Dârul-`Arîs, Lebanon.
- Abû Dâwûd, Sulaymân Ibnul-Ash`ath As-Sijistânî, *Sunan*, Dârul-`Arîs, Lebanon.
- Ibn Hanbal, Ahmad, *Al-Musnad*, Al-Mawsû`atul-Mâsiyyah `Abdul-Latîf lil-Ma`lûmât.
- Al-Bukhârî, Muhammad Ibn Ismâ`îl, *Al-Jâmi`us-Sahaîh*, Maktabatu Tâlibil-`Ilmish-Shar`î and Dârul-`Arîs.
- Muslim, Ibnul-Hajjâj Al-Qushayrî An-Naysâbûrî, Dârul-`Arîs and Al-Mawsû`atul-Mâsiyyah `Abdul-Latîf lil-Ma`lûmât.
- Ibn Mâjah, Abû `Abdullâh `Umar Al-Qazwînî, *Sunan*, Dârul-`Arîs.
- At-Tirmidhî, Muhammad Ibn `Îsâ, *Jâmi`*, Dârul-`Arîs.
- Ibn Khuzaymah, Muhammad Ibn Ishâq, *Sahîh*, Al-Mawsû`atul-Mâsiyyah `Abdul-Latîf lil-Ma`lûmât.
- Ibn Hibbân, Muhammad Ibn Hibbân Ahmad Abû Hâtim At-Tamîmî, *Sahîh*, Dârul-`Arîs and Al-Mawsû`atul-Mâsiyyah.

perform prayer perfectly, to pay *Zakâh*, to observe fast (during the whole month) of Ramadân, and to perform *Hajj* to Al-Baytul-Harâm (the Sacred House in Makkah) (as being obligatory) upon whoever has the ability to do that.' He (PBUH) said, '*And what are the five (manners) that you adopted in (the pre-Islamic period) ignorance?*' We said, 'To show gratitude at (times of) prosperity, to show patience at (times of) affliction, to be contented with the unpleasant (decrees of) predestination, to be true (fighters) on battlefields, and not to gloat over the grief of our enemies.' The Messenger of Allah (PBUH) commented, '*(Such are qualities of) wise and knowledgeable people who comprehend (the essence of religions and good manners) so much that they are about to be (like) prophets.*' Then he (PBUH) said, '*I will (teach) you five (things) in addition (to the fifteen qualities) and thus you will have twenty qualities, if you really are as you say. (The five things are:) (i) do not collect (i.e., hoard) what you will not eat, (ii) nor build what you will not dwell, (iii) nor compete with one another for (worldly pleasures and vanities) which you will leave tomorrow (i.e., when you die). And (iv) be conscious of Allah to Whom you will return and before Whom you will be displayed (on the Day of Resurrection), and (v) aspire to (and get ready for) that to which you will go and in which you will remain everlastingly (i.e., the Hereafter).*' After that the people left the place of the Messenger of Allah (PBUH). They kept his recommendations (by heart) and acted upon them.'"[1]

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[1] Ibnul-Qayyim, *Zâdul-Ma`âd*, the section dealing with the visit that the Azd delegation paid to the Messenger of Allah (PBUH).

It has been narrated on the authority of Ahmad Ibn Abul-Hawârî, who said that he heard Abû Sulaymân Ad-Darânî saying that `Alqamah Ibn Yazîd Ibn Suwayd Al-Azdî narrated the (following) *hadîth* to him, saying,

"May father has narrated to me that my grandfather Suwayd Ibnul-Hârith said, 'I was the seventh of seven persons from my people who went to the Messenger of Allah (PBUH) (as a delegation from Azd). When we entered upon him and talked to him, he liked what he saw of the way we looked as well as of our garments. He (PBUH) said, '*What (is the faith) you (adopt)*?' We said, 'We are believers (in Allah and His Messenger).' Thereupon the Messenger of Allah (PBUH) **smiled** and said, '*Every (true) statement has (proof of) authenticity. So, what is the (proof of) authenticity of your statement and your belief (in Allah and His Messenger)*?' We said, '(It is represented by) fifteen qualities: five of them (are things that) your messengers have instructed us to believe in, (other) five (qualities of them are things that) they have instructed us to act upon, and (the remaining) five (qualities) are manners that we adopted during (the pre-Islamic period of) ignorance, and we still adopt them unless you dislike any of them (as then we shall avoid that).' The Messenger of Allah (PBUH) said, '*What are the five (qualities) that my messengers have instructed you to believe in*?' We said, 'They have instructed us to believe in Allah, His angels, His Books, His Messengers, and (to believe in) resurrection after death.' He (PBUH) said, '*And what are the five (qualities) that they have instructed you to act upon*?' We said, 'They have instructed us to say 'There is no god but Allah,' to

He (PBUH) Smiled when the Azd Delegation Visited Him

من حديث أحمد بن أبي الحواري، قال: سمعت أبا سليمان الداراني قال: حدثني علقمة بن يزيد بن سويد الأزديّ، قال:

حدثني أبي عن جدي سويد بن الحارث قال: « وفدت سابعَ سبعة من قومي على رسول الله ﷺ ، فلما دخلنا عليه، وكلمناه، أعجبَه ما رأى من سمتنا وزينا، فقال: « **ما أنتم ؟**» قلنا: « مؤمنون » ، **فتبسم** رسول الله ﷺ وقال: « **إن لكل قولٍ حقيقةً، فما حقيقة قولكم وإيمانكم ؟**» قلنا: «خمسَ عشرة خصلة، خمسٌ منها أمرتنا بها رسلك أن نؤمنَ بها، وخمسٌ أمرتنا أن نعملَ بها، وخمسٌ تخلقنا بها في الجاهلية، فنحن عليها الآن، إلا أن تكره منها شيئاً » ، فقال رسول الله ﷺ : « **ومَا الخمس التي أمَرتكم بها رسلي أن تؤمنوا بها ؟**» قلنا: « أمرتنا أن نؤمنَ بالله، وملائكته، وكتبه، ورسله، والبعث بعدَ الموت ». قال: « **ومَا الخمس التي أمَرتكم أن تعملوا بها؟** » قلنا: « أمرتنا أن نقول: لا إله إلا الله، ونقيمَ الصلاة، ونؤتيَ الزكاة، ونصومَ رمضان، ونحج البيت الحرام من استطاع إليه سبيلاً»، فقال: « **ومَا الخمس التي تخلقتم بها في الجَاهلية ؟**» قالوا: «الشكر عند الرخاء، والصبر عند البلاء، والرضى بمر القضاء، والصدق في مواطن اللقاء، وترك الشماتة بالأعداء». فقال رسول الله ﷺ : «**حكمَاءُ علمَاء كادوا من فقههم أن يكونوا أنبياء** » ، ثم قال: « **وأنَا أزيدكم خمساً، فتتمّ لكم عشرونَ خصلةً إن كنتم كما تقولونَ، فلا تجمَعوا ما لا تأكلونَ، ولا تبنوا ما لا تسكنون، ولا تنافسوا في شيءٍ أنتم عنه غداً تزولونَ، واتقوا الله الذي إليه ترجعونَ وعليه تعرَضون، وارغبوا فيما عليه تقدمونَ، وفيه تخلدون** » ، فانصرف القوم من عند رسول الله ﷺ ، وحفظوا وصيته، وعملوا بها ».

the matter with you?' She said, 'The Prophet of Allah (PBUH) has invoked that I should not advance in years, and thus I will never grow in age,' or she said, 'in my (length) of life'. Umm Sulaym went out wrapping her head-cover (hurriedly) until she met the Messenger of Allah (PBUH). He (PBUH) said to her, '*O Umm Sulaym, what is the matter with you?*' She said, 'O Prophet of Allah, did you invoke (curse) upon my orphan girl?' He said, '*How was that, O Umm Sulaym?*' She said, 'She (the girl) claims that you invoked that she might not grow in age.' The Messenger of Allah (PBUH) **smiled** and said, '*O Umm Sulaym, do you not know (that I have made) a (certain) term with my Lord? (This term is that) I said (to Him that) I am a human being and I (can) be pleased just as a human being is pleased and I (may) become angry just as a human being becomes angry. Thus, (I wished that) whenever I invoke curse upon any person from amongst my Ummah and he (or she) does not deserve it, (I asked my Lord) to make that a source of purification, purity, and (a means of) his (or her) being near to Him on the Day of Resurrection.*' And he (PBUH) was (really) merciful."[1]

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[1] Transmitted by Ibn Hibbân, No. 6514, and by Muslim, No. 6570.

He (PBUH) Smiled because of Umm Sulaym's Orphan Girl

عن أنس بن مالك ـ رضي الله عنه ـ قال: « كانت عند أم سليم يُتَيْمَة فرآها رسول الله ﷺ فقال: « **أنت هي ؟ لقد كبرت، لا كبر سنك** » فرجعت اليتيمة إلى أم سليم تبكي، فقالت أم سليم: « مالك يا بُنَيّة ؟ » قالت الجارية: « دعا عليَّ نبي الله ﷺ أن لا يكبر سني، فالآن لا يَكْبُرُ سني أبداً » ،- أو قالت: « قرْني »ـ فخرجت أم سليم مستعجلة تلوث خمارها حتى لقيت رسول الله ﷺ فقال لها: « **يا أم سليم مالك ؟** »

قالت: « يا نبي الله ﷺ أدعوت على يتيمتي ؟ » قال: « **وما ذاك يا أم سليم ؟** » قالت: « زعمت أنك دعوت عليها أن لا يكبر سنها » قال: « **فضحك** رسول الله ﷺ وقال: « **يا أم سليم أما تعلمين شرطي على ربي ؟ فقلت: إنما أنا بشرٌ أرضى كما يرضى البشر وأغضب كما يغضب البشر، فأيما أحد دعوت عليه من أمتي بدعوة ليس لها بأهل أن يجعلها له طُهوراً وزكاة وقربة يُقَرِّبُهُ بها منه يوم القيامة**» وكان ﷺ رحيماً»

It has been narrated that Anas Ibn Mâlik, may Allah be pleased with him, said,

"There was an orphan girl with Umm Sulaym (who was the mother of Anas). The Messenger of Allah (PBUH) saw her (that orphan girl) and said, '*O, it is you! You have grown up. May you not grow in age!*' The orphan girl returned to Umm Sulaym weeping. Umm Sulaym said, 'O daughter, what is

man) of your own accord.' They shouted (refusing that judgment as well). Thereupon he said, 'You are partners who are disputing with one another (concerning a boy who may belong to any of them). I shall draw lots between you, and whoever's lot is taken out will take the boy but he will have to pay to the other two fellows (partners) two thirds of a *diyah* (blood money).[1] Then he drew lots between them and gave the boy to the one whose lot was drawn. On that the Messenger of Allah (PBUH) **smiled** until his molar teeth became visible."[2]

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[1] Concerning the payment of two thirds of a *diyah* Ibnul-Qayyim Al-Jawziyyah says in his *Zâdul-Ma`âd* what may be summarized as follows: according to `Alî's judgment, one of the three men took the boy and paid to the other two persons two thirds of a *diyah*. That was because their case is like the case of a person who causes the death of a slave who belongs to him along with other two partners. In this case he is to pay two thirds of the "value" of this slave to his two partners. The "value" of the boy in the narration mentioned above is to be legally defined and paid as being equal to the value of his "*diyah*" (as in the case when he is killed). That is why the man who "took" the boy was liable for paying his "value" to the other two after excluding what belonged to him as a partner, i.e., one third of the value, and thus he paid only "two thirds" of the boy's *diyah*-value.

[2] Transmitted by Abû Dâwûd, No. 2270, and by others.

He (PBUH) Smiled because of `Alî's Judgment between Three Litigants

الموقف من الحديث الذي رواه زيد بن أرقم ـ رضي الله عنه ـ وفيه أنه جاء ثلاثة نفر إلى علي يختصمون إليه في ولد .

« ..... فقال لاثنين: « طيبا بالولد لهذا» فغليا ، ثم قال لاثنين: «طيبا بالولد لهذا » فغليا ، ثم قال لاثنين: « طيبا بالولـد لهـذا» فغليا، فقال: « أنتم شركاء مُتشاكسون إني مُقرع بينكم فمن قرع فله الولد وعليه لصاحبيه ثلثا الدية» فأقرع بينهم فجعله لمن قرع ، **فضحك** رسول الله ﷺ حتى بدت أضراسه أو نواجذه »

This situation has been quoted from a *hadîth* which has been narrated on the authority of Zayd Ibn Arqam, may Allah be pleased with him. (The narration) relates that three men came to `Alî to sue one another concerning a boy.[1]

"... He (`Alî) said to two of them, 'Leave the boy for this one (the third man) of your own accord.' But they shouted (refusing the judgment). Then he said to two (of them, and one of the latter two was not one of the first two), 'Leave the boy for this one (the third

[1] It is important to mention here that it is cited at the beginning of this narration of Zayd Ibn Arqam in *Sunan Abû Dâwûd* that those three men copulated with one woman during one and the same interval after one of her menstruation periods (and she conceived as a result). This means that the boy in question could belong to any of the three men. (Translator)

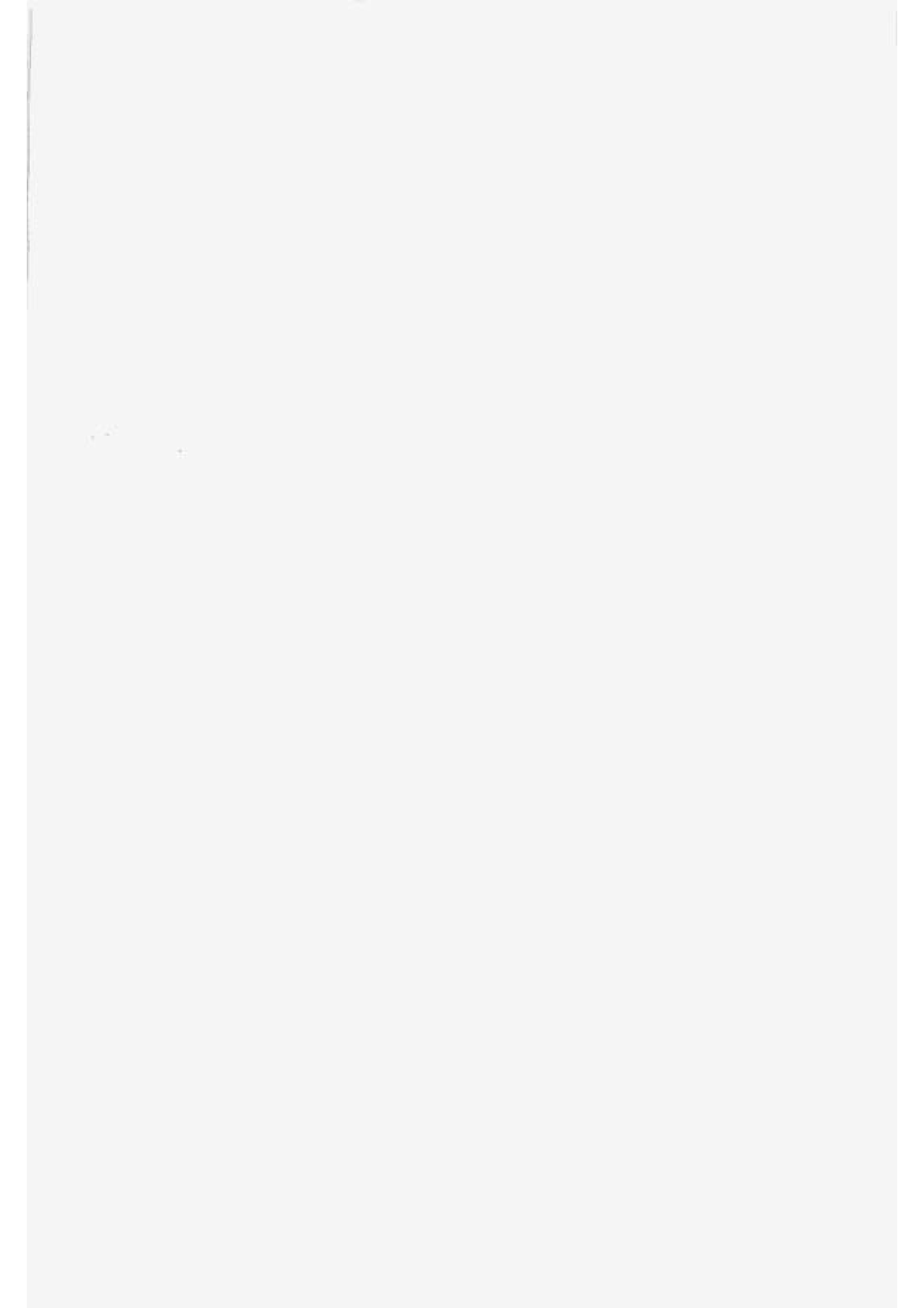
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This Beloved {PBUH} Smiling

"Smile with the prophet (PBUH)" This is the aim we seek to accomplish by publishing this book ***"Wa `Inda'idhin Dahikar-Rasul"*** (When Prophet Muhammad {PBUH} Smiled), (This Beloved {PBUH} Smiling), which contains a number of situations in which the Prophet {PBUH} smiled. By reading the *hadîths* which include these situations, you, dear reader, can smile along with the Prophet {PBUH} and recall the feeling that made him {PBUH} smile in the situation in question, be it happiness, delight, wonder, astonishment, or any other feeling. We invite you to join us in this special and blessed journey with the smiles of our beloved Prophet {PBUH}, for this is apt to benefit you in two ways: to learn from the Prophetic guidance included in the mentioned *hadîths* and to smile with the Prophet {PBUH}.

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